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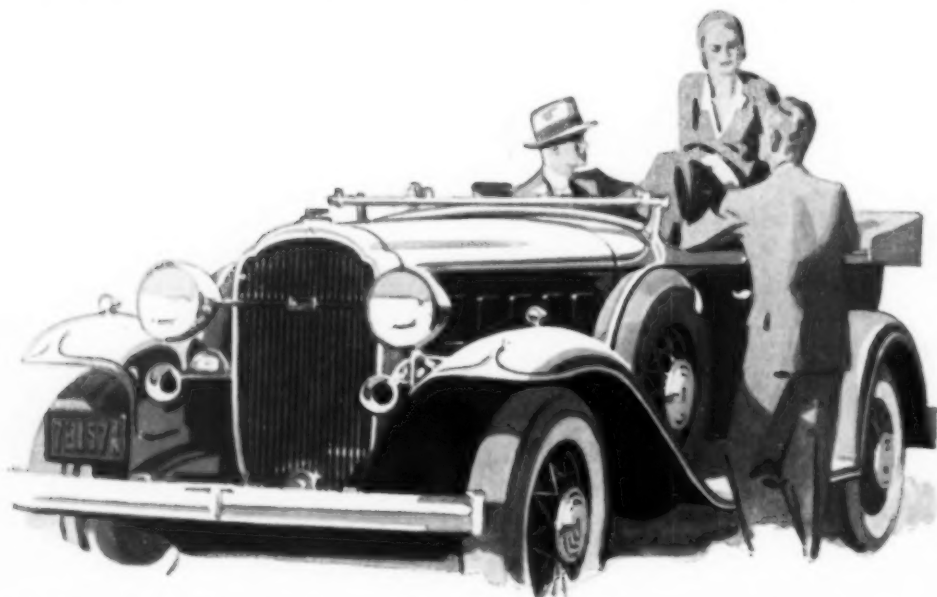
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Canadian Geographical Journal

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RAYMOND P. GORHAM

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HONOREE B. LYNDELL

Climbing Fujiyama

HUGH L. KEENLEYSIDE

The Ojibwa Indian

PHILIP H. GODSELL

This magazine is dedicated to the interpretation, in authentic and popular form, with extensive illustration, of geography in its widest sense, first of Canada, then of the rest of the British Commonwealth, and other parts of the world in which Canada has special interest.

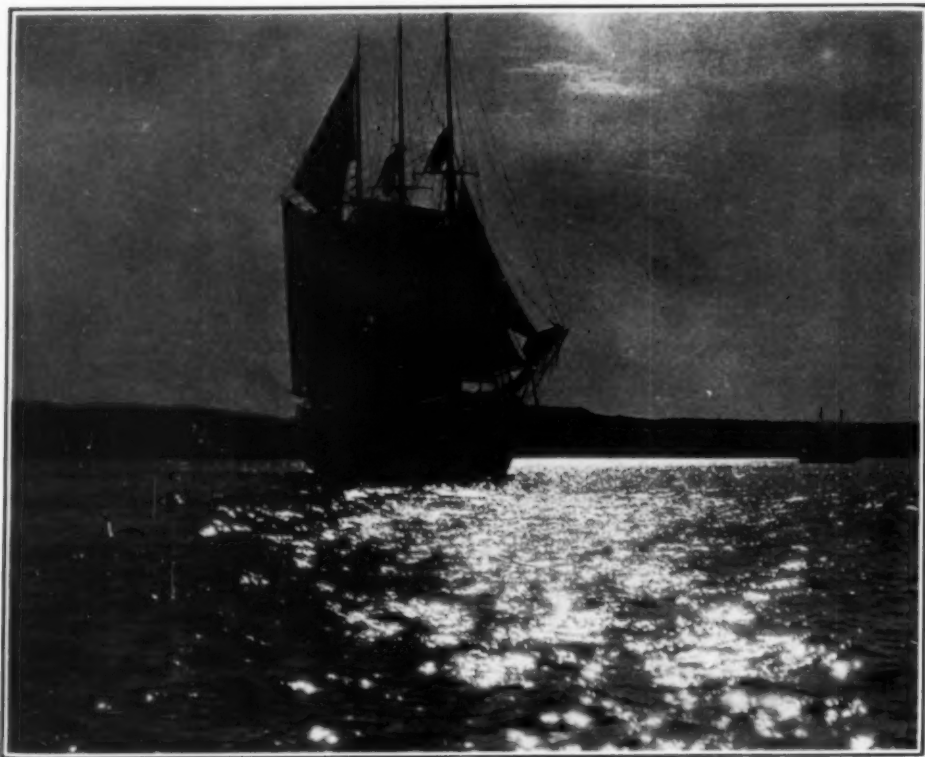
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L. L. Harrison photograph.

In the path of the moon.

A three-master off the Nova Scotian coast. These sturdy ships reminiscent of older days are still to be seen in the coast-wise trade of the Maritimes.

Canadian Geographical Journal

Birth of Agriculture in Canada

By RAYMOND P. GORHAM, B.S.A.

WHEN Jacques Cartier first came in contact with the Canadian Indians on the coast of Bay Chaleur in 1534, he found them well supplied with bread although at the time on a fishing expedition far from their usual village. In the following year, when he visited Hochelaga (later to become the city of Montreal), he saw extensive fields planted with corn and noted, also, that they had beans, peas and cucumbers; and that they grew and used tobacco. These notes, made by one of the earliest white explorers to visit Canada, indicate that aboriginal agriculture had a considerable standing four centuries ago. The success achieved by the Indians did not fail to impress Cartier with the agricultural possibilities of the country, and on his third voyage he started out prepared to establish a colony on the St. Lawrence which should support itself, at least in part, through agricultural efforts. He had on his ship, cattle, goats and swine, and the narrative of the voyage mentions that they were intended for breeding in the country.

Due to adverse weather conditions, his voyage was protracted, and it was near the end of July before he reached Newfoundland and August 23rd before he arrived at the Indian village of Stadacona. Some of the stock was still alive when he reached Newfoundland despite a shortage of fresh water on the voyage which forced the sharing with the animals of the cider carried for the crew.

No mention is made that any animals were landed at the Stadacona fort, established a few miles from the present site of Quebec; and if there were any, there is some doubt if a supply of food could have been obtained at such a late date in autumn to carry them through the winter.

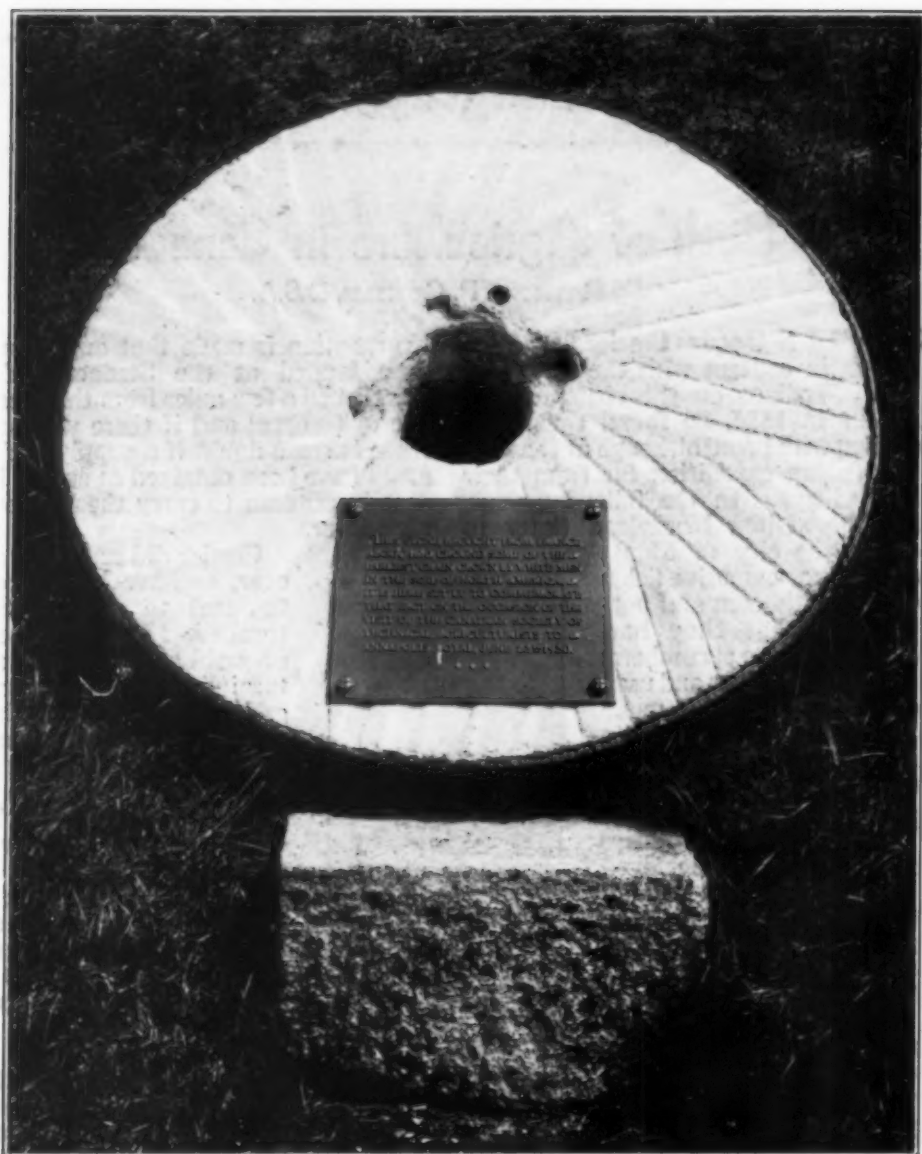


RAYMOND P. GORHAM
B.S.A.

was born at Kingston, New Brunswick, and received his primary education at the Macdonald Consolidated School, Kingston. He was a member of the first graduating class, Macdonald College. As assistant horticulturist, Assistant Superintendent of Experiment Station, Lecturer in Agriculture at Provincial Normal School, Assistant Entomologist and Acting Officer-in-Charge of the Entomological Laboratory Mr. Gorham has worked continuously for agriculture in his home province. His hobby is agricultural history.

Cartier did not fail, however, to have land broken up, and to plant in September, 1541, the seeds of cabbage, lettuce and turnips. The seeds of some grain, either winter wheat or fall rye, were sown also; but as Cartier, after some trouble with the Indians, abandoned the place early in the following spring, he did not see the result of his planting or harvest the crop. The journal of Jean Alphonse, a pilot of Roberval's expedition, mentions harvesting grain which had been sown by Jacques Cartier. This appears to have been the first grain sown and harvested by white men in Canada, and the place where it grew was Charlesbourg Royal, near the present Cap Rouge.

The expedition of Roberval was also fitted out with the object of colonization, but, like that of Cartier, was delayed during the Atlantic passage and did not reach Stadacona until the end of July, 1542. When supplies had been landed and buildings prepared, the members of this expedition found themselves in August already short of food. Short rations were ordered which included for each mess some pounds of beef. It seems unlikely that any domes-



In honour of the beginning of Canadian agriculture. The stone and tablet unveiled at Annapolis Royal, Nova Scotia, by Professor J. P. Sackville, President of the Canadian Society of Technical Agriculturists, June 23rd, 1930. This stone from Poutrincourt's mill of 1610 is set on the ramparts of Fort Anne, Annapolis Royal, Nova Scotia. The position is as nearly as can be located that where the first successful gardens were made in 1606.

tic animals survived the winter following, which was seemingly one of scarcity and suffering. When the ice broke up in the spring, the survivors of this somewhat unlucky expedition abandoned the colonization project and sailed for Europe.

With their departure appears to have

ended the attempt at the development of European agriculture in Canada for more than half a century. There is no doubt that fishermen and traders continued to frequent the coast during this period, but they left no written record of their activities. It was not until the arrival of De Monts and Champlain in



An apple tree of the French Period at Annapolis Royal, Nova Scotia. The history of this tree has been traced back to Acadian times.

1604 that further known efforts were made. The Sieur De Monts had received a grant of territory with power to govern and trade, and his object was to establish a permanent settlement to hold possession of and develop this land. Amongst those who accompanied him were Samuel De Champlain, who had made a voyage up the St. Lawrence the previous year; Pontgrave, who had tried to settle at Tadoussac, and the Sieur De Poutrincourt, a French gentleman interested in colonization. This expedition was furnished with agricultural seeds of various kinds and with some domestic animals. Concerning the latter there is little information except the record in Champlain's journal that in one of the first harbours at which they anchored, a sheep leaped overboard, and in consequence Champlain gave to this harbour the name of "Port Mouton", a lasting place-name memorial to the first farm animal brought to Acadian territory.

Proceeding around the coast of the present Bay of Fundy, and after exploring and naming Port Royal this expedi-

tion attempted to settle upon an island in what is now the St. Croix River—as it appeared later, a most unfavourable place. When buildings had been erected in the late summer of 1604, De Monts caused land to be broken up and prepared for gardens; first upon the island itself, where the soil was sandy and dry, then on both sides of the river St. Croix, where the soil was of better quality, and at a place three leagues distant near the present site of St. Stephen. Various garden seeds were sown and concerning those planted on the island, Champlain has left us the record that they germinated well, but the hot sun injured the seedlings; and as the island had no fresh water, they could not care for them as they should have liked to do. In the gardens on the mainland the plants grew better, but concerning what they were we lack information.

At the falls of the St. Croix, according to Champlain, wheat was sown which grew and ripened well. As the seed was sown in late summer, this must have been winter wheat which ripened in 1605. It is probable, also, that fall rye



Annapolis Royal, Nova Scotia (the Port Royal of Acadia) from the air. Near the fort, shown at the centre of the picture, De Monts, Poutrincourt and Champlain established their gardens in 1606.

was sown, for mention is found in the "Nova Francia" of Marc Lescarbot, who visited the St. Croix in 1606, that in that year there was gathered self-sown rye which the soil had brought forth without tillage following the sowing in 1604. Lescarbot adds the note that he saw there no wheat. Both statements are in accord with our present knowledge of Maritime conditions, wheat seldom perpetuating itself in the field while rye commonly does so.

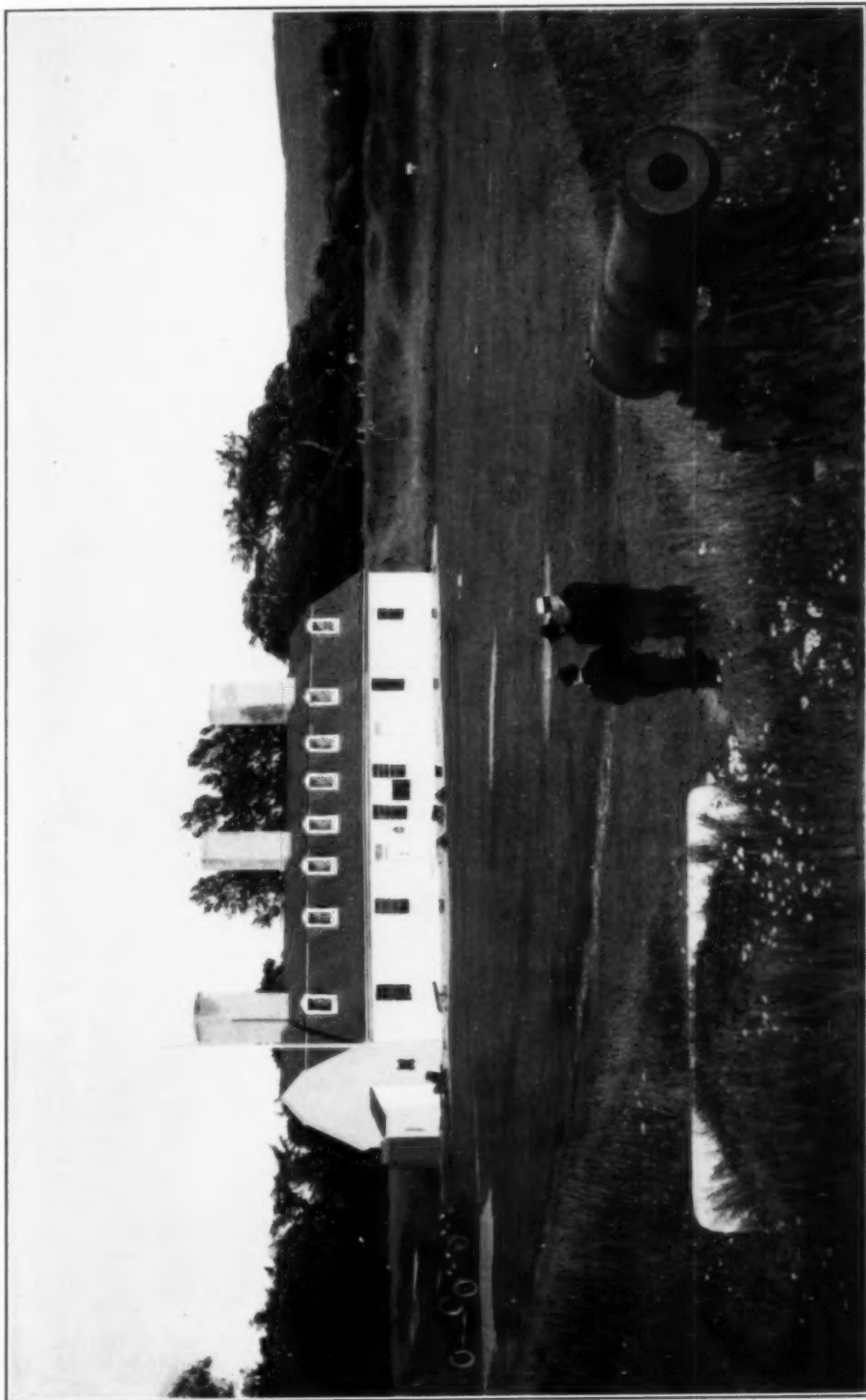
In 1605, the colony was moved from St. Croix Island to Port Royal where new habitations were erected during the early summer. Until these were completed, little attention appears to have been given to other things and it was again late summer before gardens were sown. The Sieur De Monts, after seeing his colony housed, departed for France to obtain more supplies. Champlain remained at Port Royal and noted in his journal:—

"As soon as the Sieur De Monts had departed (for France), some of the 40

or 45 who stayed began to make gardens. I, also, not to remain idle, made one which I surrounded with ditches full of water wherein I placed some very fine trout. I sowed there some seeds which throve well."

Champlain's first garden had been on the sandy soil of the island in the St. Croix River where he had seen the seedling plants wither for lack of water. In attempting his second garden, he made provision to prevent this happening by surrounding it with irrigation ditches supplied with water from a brook, and from which by means of a sluiceway he could draw off the water at pleasure. In this we may note the beginning of experimental agriculture. These first gardens in what is now Nova Scotia were located on the northern side of Port Royal basin in what is now known as "Lower Granville."

The Sieur de Poutrincourt was so impressed with the possibilities of the new land about Port Royal that he sought and obtained from De Monts a



Within the ramparts of Fort Anne, Annapolis Royal. The parade ground and the officers' quarters, erected in 1795. The building is now Fort Anne Museum. On or very near this place was grown, in 1607, the first Canadian grain to be exhibited in Europe.



Remains of first hydraulic development in Canada. The dam was built by the French to run their flour-mill on Alain River, near Port Royal. This dam was constructed in 1606, the stream then being known as Riviere de Moulin.

grant of that region for the purpose of settlement. Accordingly, he became the first individual to have a direct interest through land ownership in the development of the country. Going back to France in the autumn of 1605 to obtain supplies, he returned in 1606 with equipment, assistance, and the seeds and plants necessary for the practice of agriculture. With him came Marc Lescarbot, the Parisian advocate, who was to aid in the first successful gardens and write the first history of New France, and the apothecary, Louis Hebert, in after years to be known as the first farmer of Quebec.

The season was already far advanced, but, according to Champlain's journal, the Sieur De Poutrincourt lost no time in making a beginning in agriculture on the day following his arrival:

"The Sieur De Poutrincourt at once despatched some labourers to cultivate the land at a spot he considered suitable, a league and a half up the river from the settlement of Port Royal."

This was on a point of land where there were "scattered oak trees and many vines, and where the soil could be easily cleared." Champlain's map of Port Royal shows the gardens where land was cleared to have been on or near the site of the present Fort Anne.

This first clearing of land took place, according to Lescarbot, on July 28th, 1606, and the seeds were sown early in August. The seeding finished, Poutrincourt and Champlain started on a voyage of exploration along the coast of what is now New England, leaving Marc Lescarbot in charge of the gardens. In this work Lescarbot took great pleasure and in his history has left us this first written description of the joy to be found in tilling the Canadian soil:



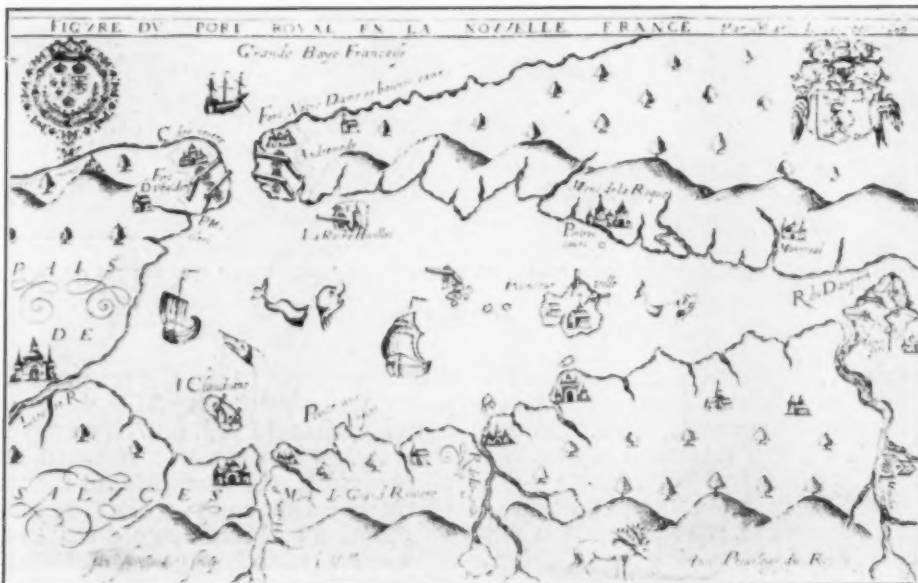
Oxen have been used continuously for three centuries at Annapolis Royal. This modern ox team differs in no particular from those used to break the first Acadian fields.



The remains of an earth breastwork built for the defence of Poutrincourt's mill. This is possibly the oldest remaining earthwork made by the French in America. River Alaine, near Annapolis Royal, Nova Scotia.

"For I can truly say that never before did I derive so much pleasure in physical work as I did in dressing and tilling my gardens; to enclose and hedge them against the gluttony of the hogs, to

make plots, to straighten the paths, to build arbours, to sow wheat, rye, barley, oats, beans, peas, garden-herbs, and to water them. So much did I desire to know the goodness of the ground by my



Lescarbot's map of 1609, showing the location of the first water-power mill on Riviere de Moulin, now River Alaine. An outline of the mill building is shown. This was the first water-power development in North America of which there is record.

own experience that summer's days were but too short, and very often did I work by the light of the moon."

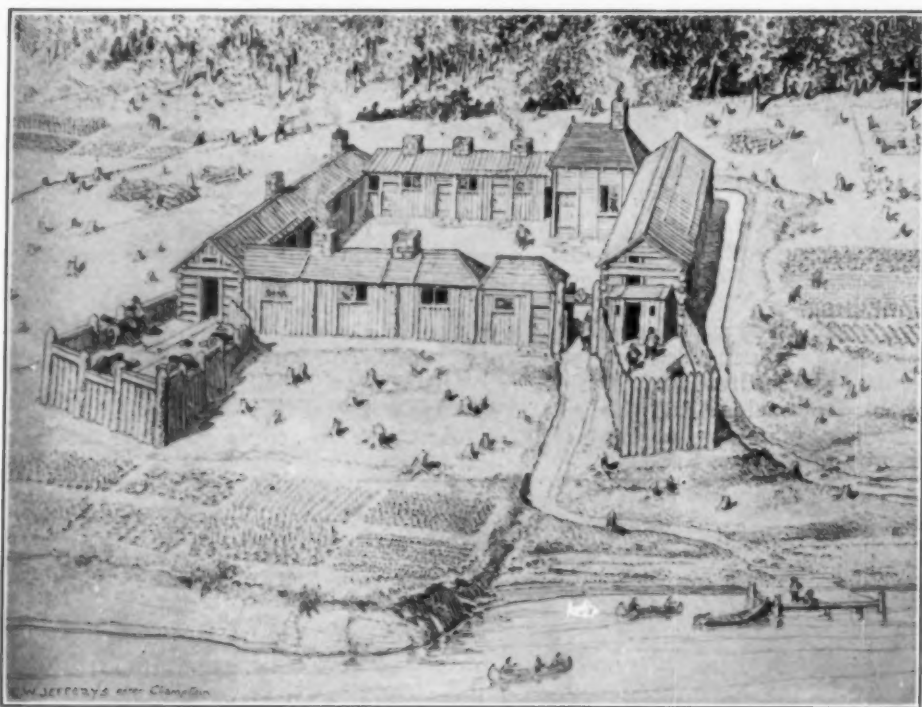
In another place in his history Lescarbot mentioned tillage as "the first mine that must be sought, for it is more than the treasures of Atahualpa."

Lescarbot had already written that a part of his purpose in coming to Acadia was to give an "eye judgment of the land" and "learn its possibilities." Accordingly, he made successive sowings

following year, had a grist-mill erected on the stream near where the grain had been sown.

The winter was passed under pleasant conditions, due, in part at least, to the organization of the "Order of Good Cheer." Among the other activities of this order we read of the first picnic with an agricultural setting. On January 14th, 1607, the weather was so fine that:

"We sported ourselves with singing and music on the river and in that same



The "Habitation" of Sieur De Monts, Sieur De Poutrincourt and Samuel De Champlain at Port Royal in 1605. Home of the first colonists of Acadia and of the Order of Good Cheer.

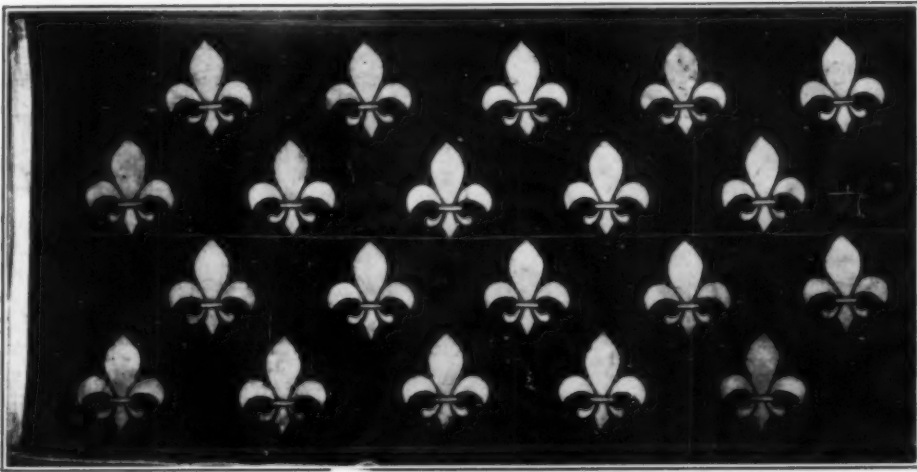
of seeds during the autumn of 1606, and on Poutrincourt's return in the early winter, took him proudly to see the grain which was "very forward and not the least that which had been sown on the 6th and 10th days of November."

The progress of the autumn sowings was so satisfactory that preparations were made for more extensive plantings in the following spring, work in which Champlain assisted, preparing his third garden in Acadia. Sieur De Poutrincourt, looking forward to the harvest of the

month we went to see the corn and did dine merrily in the sunshine."

In March and April, 1607, the preparation of the gardens was resumed and all rejoiced at the prospects for success. Champlain kept note on the conditions for planting and made record that early May appeared to be the most favourable period, although some seeding could be done in April.

When all were thus looking forward to a successful year there came the news from France that De Monts had en-



The flag of Henri IV of France, under which De Monts, Poutrincourt and Champlain took possession of Acadia in 1604 and under which the successful practice of agriculture began in Acadia. It was used to cover the stone from Poutrincourt's mill in the ceremony of unveiling the tablet to the first successful practice of agriculture, June 23rd, 1930.

countered financial difficulties and that the colony would have to be abandoned. Lescarbot, the happy, cheery writer lamented:

"It was a great grief to us to abandon a land that had produced to us fair corn and so many fair adorned gardens. It is a land of promise. We have made trial of it and have taken pleasure therein which never did them that have gone before us, whether it be in Brazil,

whether it be in Florida or in Canada. God hath blessed our labours and hath given unto us fair wheat, rye, barley, oats, peas, beans, hemp, turnips and garden herbs, and this so plentifully that the rye was as high as the tallest man that may be seen."

The Sieur De Poutrincourt refused to leave until after the harvest and when the others sailed, late in July, he, with some labourers, remained 11 days longer,



A wooden plough once used in Annapolis Royal, Nova Scotia. It is in the Fort Anne Museum.



A flax hetchel used in the preparation of fibre for spinning. Fort Anne Museum.

harvested the grain, prepared samples to take to France and resowed part of the crop with the optimistic feeling that they would return. Then with his samples of grain, he, too, sailed for France, seemingly the first man to have sown and harvested grain on his own land in Canada. He was the Seigneur of Port Royal, and he sought and won a prize for both himself and Governor De Monts through the products of his soil. Lescarbot tells the story in his own quaint way in Chapter XVIII of "Nova Francia":

"Being at Paris, the said Monsieur De Poutrincourt presented the King with the fruits of the land from whence he came, and especially the corn, wheat, rye, barley and oats, as being the most precious thing that may be brought from what country soever. It had been very fit to vow these first fruits to God, and to place them in some church among the monuments of triumph, with more just cause than the ancient Romans, who presented to their country Gods and Goddesses — the first-fruits of their tillage—

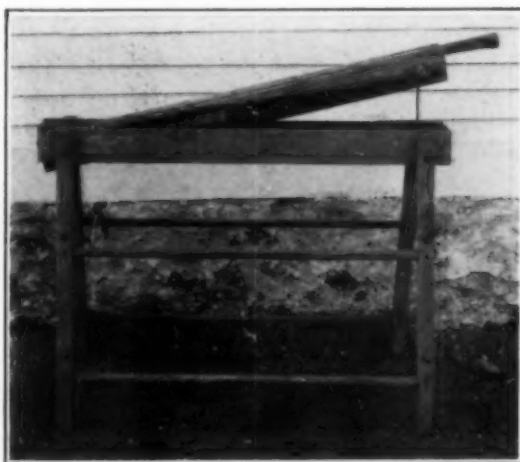
"Upon the fair show of the fruits of the said country, the King did confirm to Monsieur De Monts the privilege for the trade of beavers

with the savages, to the end to give him means to establish his colonies in New France. And by this occasion he sent thither in March last, families, there to begin Christian and French commonwealths which God vouchsafe to bless and increase."

According to Lescarbot, the vessel sent out in 1608 was commanded by Champdore, who, on his return to France, reported on the beauty of the grain sown by Poutrincourt the previous autumn. Six or more barrels of this were harvested and Membertou, the Indian chief, had a barrel of it for Poutrincourt on his return to Port Royal in 1610.

In the spring of 1608, also, a new and successful attempt was made to colonize on the St. Lawrence, Champlain sailing under the direction of Sieur De Monts and taking with him seeds and implements of various kinds, and fruit trees to plant at the site of Quebec. From this we may date the beginning of successful agriculture on the St. Lawrence, although, unfortunately, we have little information concerning the details of the first few years.

In Acadia, the Sieur De Poutrincourt added to his Port Royal seigniorship more colonists with agricultural equipment in 1610. Farm animals for labour and



A flax breaker used in preparing fibre for linen. Fort Anne Museum, Annapolis Royal.

ploughs to break up the soil were amongst the improvements made at this time; also new and larger grist-mill equipment. Unfortunately, Lescarbot did not return with him so we have not as good a record of what took place during the next few years as during the first three. Louis Hebert, the apothecary and botanist, took his place in charge of the gardens and tried the land in different locations. He was at this time third ranking officer in the colony, and fort commander in the absence of Poutrincourt and his son, Biencourt. Acting in this capacity, he received the supplies sent out by Madam De Guercheville in 1613, that lady having purchased from De Monts his rights in Acadia with the exception of Poutrincourt's seigniory of Port Royal. Several new colonists were landed from the supply vessel, together with horses and goats. It was probably Hebert's lot, also, to receive the first summons for the surrender of the fort to the English under Argall in that year, marking the beginning of the long struggle for possession of Canada. Argall destroyed what he could and sent a force up the stream two leagues to the pasture lands, where they took "some horses, colts

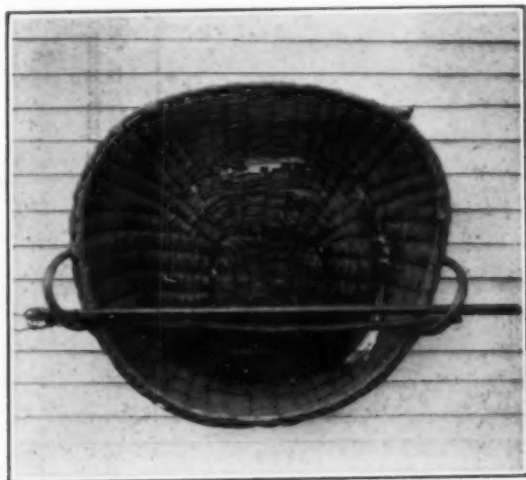


An old-time hand mill for the preparation of flour. Now in the Fort Anne Museum, Annapolis Royal.

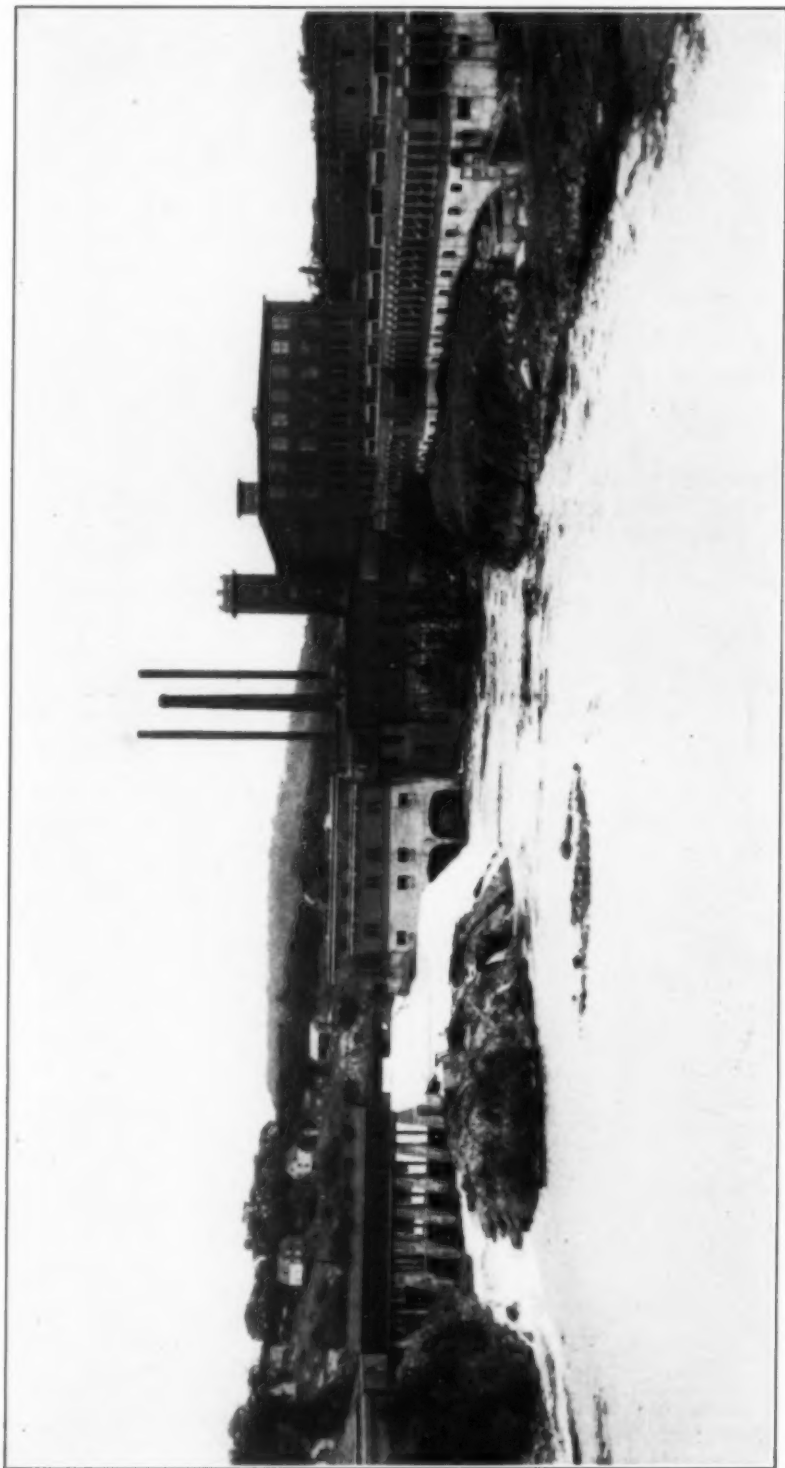
and a goodly number of pigs"; but fearing to be stranded in the receding of the tide, they did not destroy the barns, mill or farm crops.

Some of the colonists abandoned Port Royal following this disaster, amongst them Louis Hebert, who made his way to France, but soon returned to Canada to engage in agriculture again at Quebec. His experience at Port Royal had been so favourable that he decided to acquire land and to undertake the support of his family by tillage of the soil, thus becoming the first independent farmer of Quebec.

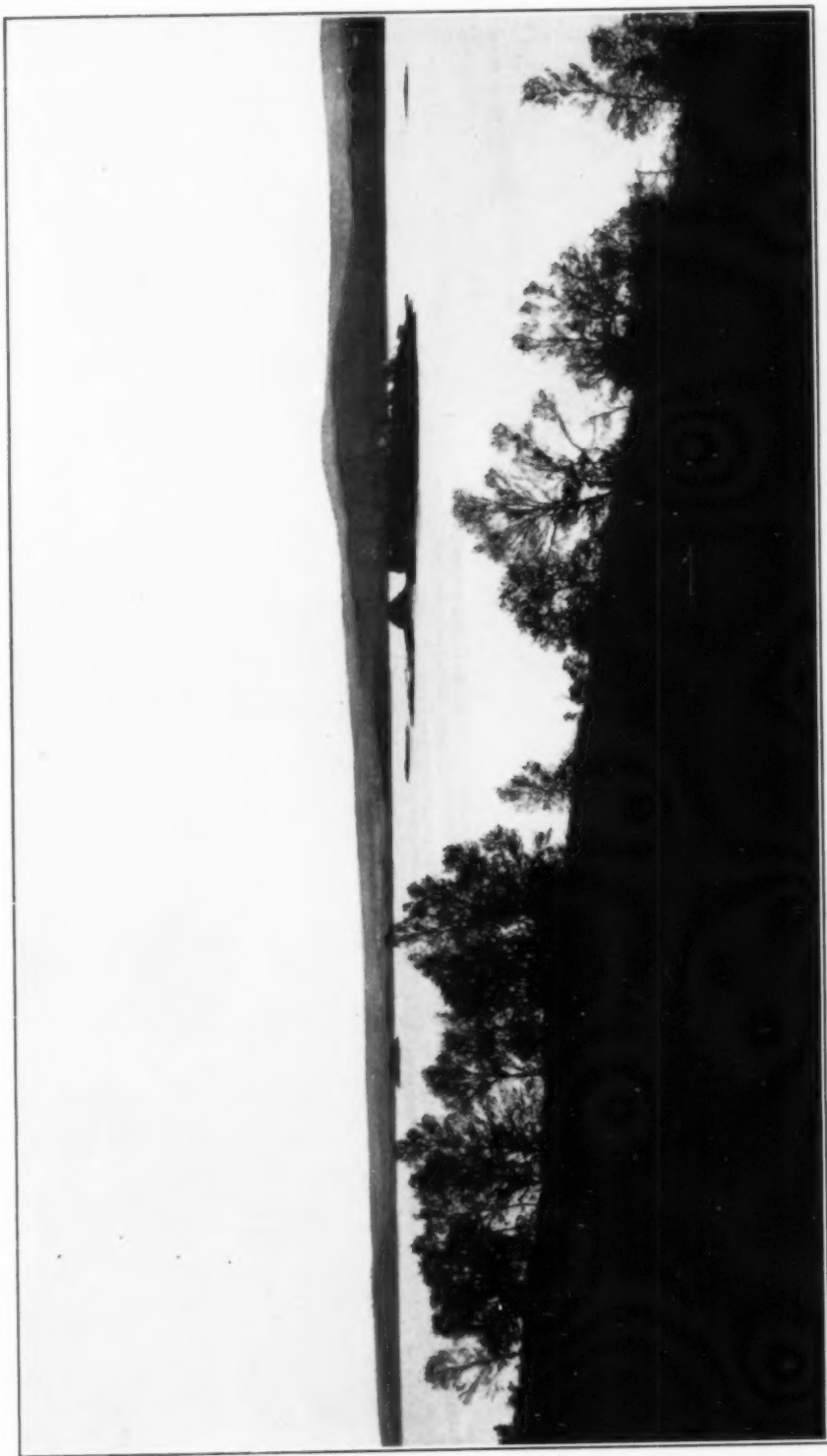
The Sieur De Poutrincourt, called to take up arms in the French wars, was killed in the storming of an European fort in 1615, but his son, Biencourt, and a few colonists continued at Port Royal until the arrival of the 70 Scottish families sent out by Sir William Alexander in 1629, when they removed to Cape Sable near the western end of Nova Scotia. During the next three-quarters of a century Port Royal changed ownership many times but agriculture persisted in spite of the numerous



The flail and winnowing basket with which grain was threshed and cleaned in early days at Annapolis Royal. Now in the Fort Anne Museum.



*Salmon Falls and cotton mills at Milltown, just out of St. Stephen, Charlotte County, New Brunswick. Near this waterfall
De Monts and Poutrincourt had land broken and grain sown in the late summer of 1604.*



St. Croix Island, on which De Monts and Champlain spent the winter of 1604-5, and where the first gardens in Acadia were made.

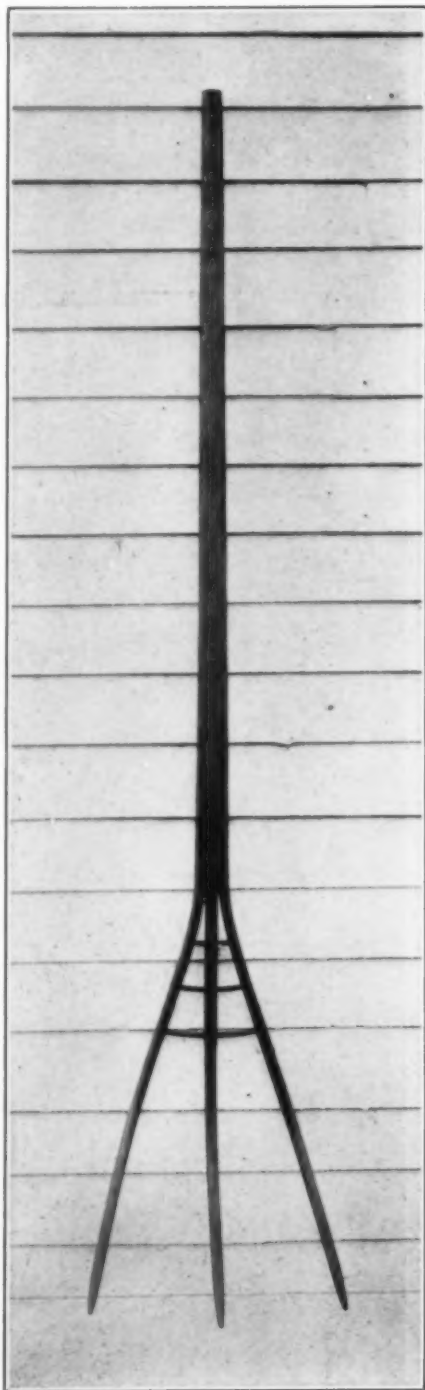
sieges. Crops were grown and the grist-mill kept in operation. Indeed, local tradition has it that a mill has operated every harvest season from 1610 to the present day.

The feudal tenure of farm land appears in the records of the settlement at La Have on the southern shore of Nova Scotia in 1632. Four vessels landed immigrants at that harbour under the direction of Isaac de Razilly, who allotted to them implements and farm animals and land to be held under feudal tenure. In the same year, Charles De La Tour undertook colonization on the St. John River in what is now New Brunswick, and, according to Rameau, had published in Rochelle the first printed notice of Canadian farm lands open for settlement.

Another who took a lead in the establishment of agriculture in Acadia was *Sieur Nicolas Denys*, who, at his different fishing posts — St. Peters-Cape Breton, Canso, Isle St. Jean and Nepisiguit — tried various farm crops, animals and fruit. He left the record that at Nepisiguit, near the present town of Bathurst, N.B., apples, plums, and pears grew better than at other places where he had tried them.

On the St. Lawrence, the almost constant fighting with the Iroquois retarded agriculture so that its progress, while steady, was somewhat slow. We read that horses were first brought to Quebec for military purposes by the commander of the regiment, Carignan Salieres, in 1665 and caused great wonderment to the natives.

Through all the ages of written history the seed-time and the harvest-time have been honoured amongst men; the first marking the beginning of the year's endeavour to produce food and raiment through cultivation of the soil, the second the time of rejoicing when the fruits of the fields proclaim the endeavour to have been successful. Can we not apply the same thought to longer periods than the single year and regard the efforts of the pioneers who laboriously cleared and planted with European seeds a few square rods of the virgin soil of Canada as the actual seed-time of Canadian agriculture, and the present as the harvest time in which we may rejoice? About a dozen generations of men and women have helped to nurture and increase the quantity and quality of the crop, and



The early wooden harvesting fork.

that their efforts have been successful few will deny. At the seed-time a little more than three centuries ago, the acres planted could be counted on the fingers of one hand. In this year the people of Canada will probably harvest agricultural crops from nearly 60,000,000 acres, the value of which can only be expressed in terms of billions of dollars. Six or seven barrels sufficed to store the Canadian grain crop of 1608. How many million-bushel elevators will be needed in 1931?

Of particular interest in connection with modern agriculture is the historic record that practically all who pioneered in this field,

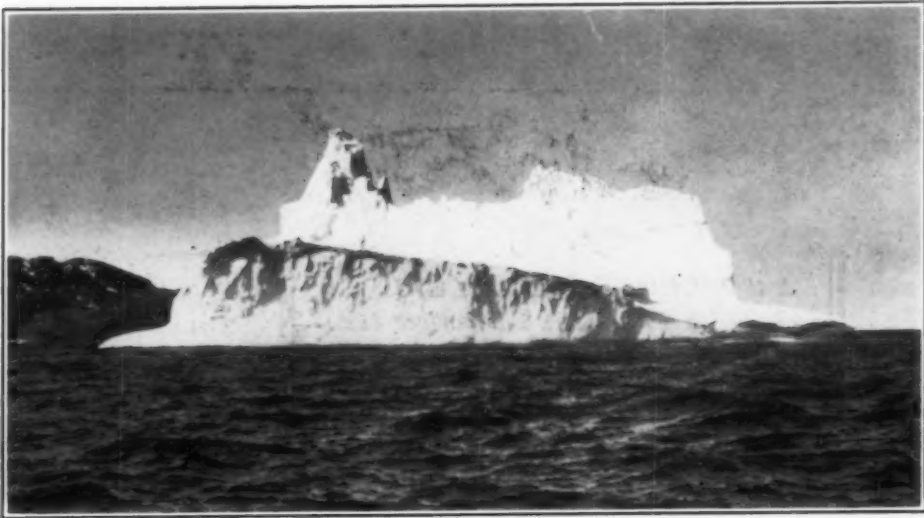
first learned the principles of Canadian tillage and sowed the seed of which we now reap the harvest, were men of superior education and ability. It seems a fitting thing that their names should be preserved and recorded as the founders of Canadian agriculture:

Jacques Cartier;
Jean Francois De La Roche, Sieur De Roberval; Timothe Pierre Du Guast, Sieur De Monts; Samuel De Champlain; Jean De Bien-court, Sieur De Pou-trincourt, Baron De St. Just; Marc Lescarbot; Louis Hebert; Charles De

La Tour; Isaac De Razilly; Nicolas Denys.



The grain cradle with which wheat, barley, rye and buckwheat were harvested in early days at Annapolis Royal.



An iceberg off the coast of Newfoundland.



*A typical scene amongst the Gulf Islands
of British Columbia. The surface is so
unruffled as to deceive the watcher of any
motion whatsoever, even of tide.*

Isles of Strait of Georgia

By HONOREE B. LYNDELL

WHAT is the secret of the charm held for us by an island?

Is it the love of the miniature, the tininess of form and feature? Everyone loves an island; everywhere, islands are made the playgrounds of nations, sometimes indeed being so inundated by the waves of popularity (witness Centre Island, Toronto, Coney Island, beloved of New Yorkers) as to lose all hint of their original charm, and to become as restful as a fairground! Still, that is taking an extreme instance, but the West Indies, the East Indies, Bermuda, the Bahamas, our own Thousand Isles—does not everyone love them? In Britain, the Isle of Man, the Isle of Wight, Anglesey, the Scotch Hebrides and the Channel Islands are beloved of all for their charm as islands, as well as for their scenic beauties.

Canada, too, has her "Channel Islands," some day to become famous for their beauty, their charm, their fertility and their climate. No such storm as at times sweeps the English Channel, with the Channel Islands catching the worst of it, can get a chance at these islands of which I speak; the nature of the surrounding land, and their own geographical location, prevent the storms from any direction getting full fling at the snugly-placed Strait of Georgia Islands, which lie off the coast of British Columbia.

In the waters between the mainland and the eastern coast of the southern half of Vancouver Island, lie hundreds of the most picturesque islands imaginable, large and small. Of these islands, some are large enough—running to thousands of acres to support thousands

of people; others would make just a nice-sized home lot, with a garden surrounding the house, a miniature bay for the owner's boat and an unsurpassed fence line, made by the encompassing waters—a fence line that would not need repairing or cause quarrelling with one's neighbours! Between the two extremes

lie numbers of medium-sized islands, but should you ask any of those who best know all the islands which is the most beautiful, the most progressive, the most productive or the most interesting, your answer would be far from definite, for all have so many claims that it is a difficult, nay, an impossible task, to judge of superiority.

A short trip of only three or four hours, depending on the route taken by the boat, and a mere matter of 20 minutes or less for some spots, by airplane, brings the visitor from either Vancouver or Victoria; a regular steamer service the year round; an auto ferry, with augmented service for the summer tourist travel as well as a regular airplane service is maintained. Telephone communication, in-

ter-island, local and long distance, is established, so that dwellers of permanence or transitory visitors need in no way feel isolated whilst enjoying life amongst the beauties of the Islands.

Listen to the names of the islands, a delightful collection—Gabriola, Valdes, Thetis, Kuper, Salt Spring, Galiano, Gossip, Mayne, Prevost, Saturna, Pender, Portland, to name only some of the group. These names are historically interesting, and give permanent records of the men who explored and charted these waters.



HONOREE B. LYNDELL

was born in England, her education including six years as scholarship holder at the Hulme School for Girls, Oldham, Lancashire. She came to Canada in 1914, received Normal School training in British Columbia, and taught for five years in that province, two years at Quesnel, at that time 220 miles from steel, and three years at Discovery, near Atlin, then the most northerly school of the province.



Moonlight on the waters west of Salt Spring Island, taken from Maple Bay, Vancouver Island.

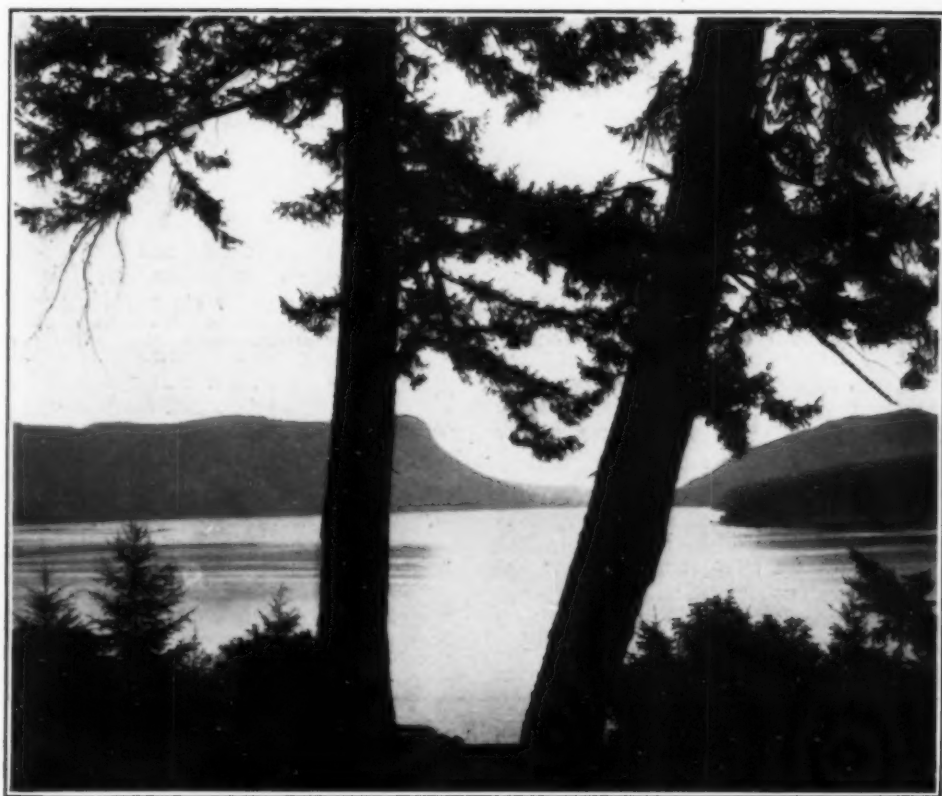
Gabriola Island is accounted for by a corruption of the name Gaviola, or Gabiola (Punta de Gaviola) which was given to the east end of the island in 1791 by Jose Maria Narvaez, while making an examination of the waters in command of the small Spanish exploring schooner, "Saturnina," under the orders of Lieut. Eliza. At the west end of the island of Gabriola is the natural curiosity, Galiano Gallery, a remarkable overhanging gallery about 300 feet long and about 12 feet wide. This was discovered by the officers Galiano and Valdes in June, 1792, when they were anchored in Descanso Bay, with their exploring vessels, the "Sutil" and the "Mexicana."

Commander Dionisio Alcala Galiano, the commanding officer of this expedition, is honoured in the naming of the gallery, which is also known locally as Malaspina Gallery. His name is also given to the Island of Galiano, a long, narrow island,

the first of the group met as the voyager from Vancouver sails south-westward over the Strait of Georgia towards Victoria on Vancouver Island, the capital city of British Columbia. Mount Sutil, the highest mountain of the island, situated at the southern end, commemorates the Spanish vessel previously mentioned, whilst the "Saturnina" is forever remembered by the naming of still another lovely island—Saturna.

Connected still with the Spanish influence, dating back to 1792, we get the name of Valdes Island from Commander Cayetano Valdes of the Spanish Navy, commander of the "Mexicana."

Kuper Island, where there is now a fine Indian school, was once the home of the Penalahut Indians, and, within living memory, a fierce battle was waged when the attacking Indians, a warlike tribe from Cape Mudge to the northward, descended on the peaceful Kuper Island tribe. A trio of neutrals who wit-



A view through the trees looking toward Salt Spring Island, from Vancouver Island's eastern shore.

nessed the fray from the shores of Vancouver Island (at this scene not far distant) travelling in canoe and then by long trek over the mountains got word to Victoria, where the fleet was stationed, and in short time the gunboat "Boxer" was scattering with well-placed fire the canoes of the attackers. Kuper Island was named after Captain Augustus Leopold Kuper, of H.M.S. "Thetis", 1851-1853, whilst the "Thetis" herself gave the name to Kuper's northerly neighbour.

Mayne Island was named after Lieut. Richard Charles Mayne, who was on the survey vessel, "Plumper", from 1857 to 1860 and later on the "Hecate". The names "Plumper" and "Hecate" are both recorded, locally in Plumper's Sound, and in Hecate Sound further to the north.

Moresby Island was named after Rear-Admiral Fairfax Moresby, who was commander-in-chief of the Pacific Station, 1850-1853.

The flagship "Portland" gave its name to Portland Island which is one of the smaller of the group, while Pender Island was so named by Captain Richards after Daniel Pender, second master of the "Plumper." Pender Island was in those days, only one island. It is now two. The people of the island, years ago, cut through the narrow joining strip of land, and divided by a channel suitable for moderate-sized boats the two large bodies of land, which now form North Pender and South Pender, and no longer is it necessary to make a long and circuitous trip to get to places really close at hand.

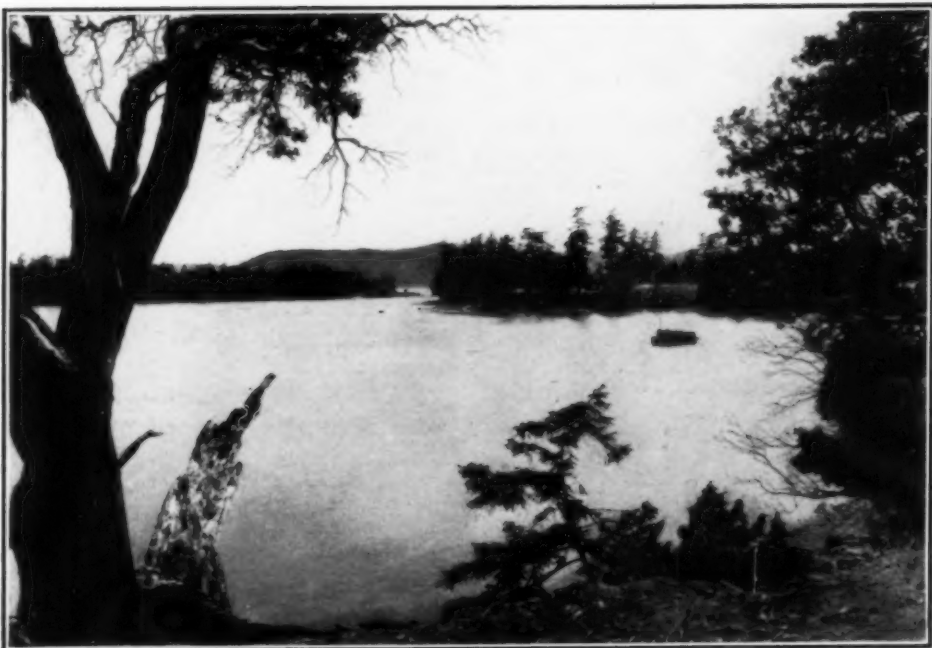
Salt Spring Island is so called because of springs of brine which tested 3,446 grains to the Imperial gallon. So named by officers of the Hudson's Bay Company, its name was later changed by the hydrographic surveyors to Admiral Island, in honour of Rear-Admiral Baynes, commanding the Pacific Station, 1857-1860, but the name of Salt Spring Island



Galiano Island from steamer entering Active Pass, en route to Victoria from Vancouver.



A winter scene. Looking east over part of Ganges harbour.



Leonard Frank photograph.

One of the many beautiful nooks amongst the Gulf Islands, where protected harbours welcome alike the sailing boat of the yachtsman, the millionaire's pleasure vessel, and the chugging motor-launch of residents or visiting sportsmen.



Associated Screen News photograph.

A general glimpse of the approach to Ganges. Near these wharves may be found at the most a store or two, post office, school and church, repair shops for cars and boats, nothing more pretentious towards the making of a town.



Waterfront view of The Haven, Galiano Island, showing private approach to boat floats and landings. Beauty-loving people choose such spots as this on which to build their homes.

persisted, and in 1905 was re-adopted by the Geographic Board. Other names given at the time by Captain Richards to places on Salt Spring Island include Baynes Peak (1,953 feet) overlooking the beautiful Burgoyne Bay; Fulford Harbour, named after the captain; Mount Bruce after the previous commander-in-chief, and others such as Southey Point, Cape Keppel, Ganges Harbour—the two former after officers and friends, the latter after the flagship “Ganges.” All these names have been retained, in spite of the failure of Admiral Island to hold its own.

The “Ganges” was the last sailing line-of-battle ship in active commission on foreign service. A copy of the French line-of-battle ship “Franklin”, captured at the Nile in 1798, she served on the Pacific Coast until 1860, and, remarkable though it may seem, is still in existence, having served as a training ship until recently.

The “Ganges”, flagship of the Pacific Fleet during the period, 1857-1860, was

the British Headquarters on the Pacific from which Rear-Admiral Baynes exercised all his power to preserve peace whilst upholding British authority when the San Juan Island dispute with the United States arose in July, 1859. Built at Bombay in the days when that city was a ship-building centre for the navy, she was launched in 1821. Constructed of teak, she was an 84-gun sailing ship of 2,284 tons, length 196 feet, beam 52 feet, with her main truck 200 feet above the water line.

In 1866 she was commissioned at Devonport, England, by Commander F. H. Stevens for the Boys' Training Service. For 33 years she was stationed at Falmouth. From 1899 until 1906 she was at Harwich where the present shore training establishment at Shotley is known by the name which replaced, in 1922, the name of “Ganges”—H.M.S. “Impregnable III.” Between the years 1906 and 1910 she was at Chatham, where she formed part of H.M.S. “Tenedos”, the Artificers' Training



Leonard Frank photograph.

In the background the peak of Mount Baker, with its perpetual snows.

Establishment. In 1910, west again she came to Devonport once more, where she joined H.M.S. "Indus", consisting of five ships forming the establishment and workshop for Supernumerary Artificers and Boy Artificers. Lately the whole of the "Impregnable" Boy's Training Establishment has been closed down, the ship being officially paid off on March 27th, 1929. The former "Ganges" (now "Impregnable III") was moved by tugs from her berth at the top of the Hamoaze to No. I. Jetty at the South Dockyard to be destroyed, and is now in the hands of the wreckers. So ends the colourful chapter of the vessel whose name was chosen by Captain Richards of the "Plumper," in 1859, to give to what is perhaps the best-known spot of the islands, Ganges Harbour.

The former occupancy of the islands by Indians—and up to 1859 when the first white permanent settlers came—is evidenced by the frequent finding of flint and slate spear-heads and arrow-heads. That some spots are particularly rich in such finds would seem to point to the fact that these places were mute witnesses

of bloody battles fought between warring tribes, before the advent of the white man on the Pacific Coast caused the Indians to know the use of firearms. Within memory of the earliest of the white settlers (one of whom came as a married woman to Salt Spring Island before the American Civil War, and still lives on the island) the Indians, doubtless resentful of this invasion of their island game preserves, would fire shots through lighted windows at the occupants, when they were unwary enough to omit the drawing of blinds at night-fall.

Indian hammers, or corn-grinders, found in many of the private collections on the islands to-day, are specially interesting in that they are made of stone found nowhere locally.

Mention of this fact leads me to the thought that geologically these islands would be literally full of interest to the student of rock formation. Undoubtedly at one time below the level of the sea, as shown by the roundness of the boulders, these same boulders have at a later date been fused into conglomerate



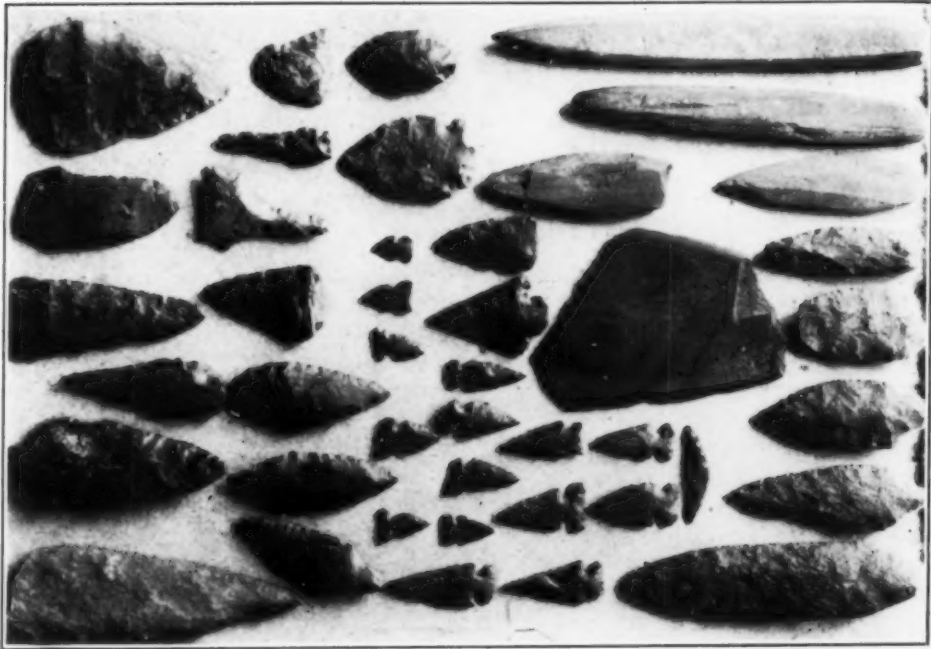
W. A. Newcombe photograph.

Adzes, skin-dressing stones, and sharpening stones, are seen in the upper and centre rows. Hand hammers and a hammer for mounting on handle are in bottom row.

masses by the influence of fire which has left still the blue, red and brown colouring caused by the flames on the surrounding natural mortar which binds the whole together. Then, in huge blocks, the whole has been spewed forth by some subterranean or submarine explosive force, high above sea-level, to make the islands, and later, to become covered (except in instances where the nature of the rock can be plainly seen) by fertile soil. Side by side with the conglomerate masses will be seen strata of pure sand, quite plainly the bed of the ocean at one time, strata now in some instances tilted at absurd angles by the same upheaving force which brought to the surface the conglomerate. A fine grey sandstone also is found which has been quarried extensively and has been used in many of the finer buildings of Victoria. Minerals have been found in this locality. Small copper workings are known of, but now abandoned. Coal, which is found extensively in the Nanaimo-

Ladysmith-Cumberland area on Vancouver Island, runs in a south-easterly direction under the island area.

Near the top of Baynes Mountain on Salt Spring Island, I found a large "float" of marble of deep rose colour. Higher up, in this era, it could not have been; where it could have broken loose from in the past, and at what period of the past, who can say, when such mighty forces have been at work in the locality! Shale of the type which can be made into brick is found in large beds on Mayne Island, Sidney and Pender Islands, and caused at one time the start of brick kilns in those places, through they have since fallen on idle times. Similar shale I have examined on Salt Spring Island disintegrates as it meets the air. Amongst this shale can be found shapes of what have once been huge round boulders, and interesting fossilized sea animals, whose shells are plainly outlined until the whole is disintegrated. This process goes on until



W. A. Newcombe photograph.

Arrow and spear heads mark places in British Columbia as mute witnesses of many bloody battles fought between warring tribes.

the masses are reduced to even-sized crystalline-appearing fragments a fraction of an inch long, at which stage the disintegration seems to halt.

When nature, in her bounty, gives clear blue skies, with white clouds, a-sailing over calm seas, dotted with fir-clad islands, whose inland valleys enfold placid lakes in which are found trout and bass; where pleasant farms spread out their pretty orchards and fields-in-crop; islands whose hills slope gently down to the water where shingle bays baked warm in the sun invite the swimmer; where protected harbours welcome alike the sailing boat of the yachtsman, the millionaire's pleasure vessel and the chugging motor launch of the resident or visiting hunter and fisherman; where reflections at even-tide cast the trees in mirrored fancy across seas so unrippled as to deceive watchers as to motion of any kind—even of tide—"The Enchanted Isles" seems a fitting name. And these of a truth we have in the Strait islands of British Columbia. Some day, when Canada is more thickly populated, the shores and crests, too, of these islands will be dotted

with spots of colour, each representing the brightly-painted roof of chalet or bungalow of beauty-loving people. Even now, the smaller islands are being bought by wealthy Americans who see in these gems of beauty, sites for palatial homes, bays suitable for their yachts in summertime, the lovely summer-time of the B.C. coast, when the United States' hinterland is baked to human discomfort.

The climate of these favoured isles is well-nigh perfect. The influence of the surrounding waters is—as water always is with small bodies of land as well as coastal strips—the factor causing the tempering of winter's chill bite and a modifying of the heat which larger areas of land suffer in the summer. When interior towns, even in British Columbia, which because of the Pacific's proximity are spared somewhat, are sweltering in temperatures running up to 108 degrees, the islands of the Strait bask delightfully by the azure seas at not higher than (a rare) 90.5, and revel in an almost-rainless summer. Their annual rainfall is less than one-half of Vancouver's 57 inches, where the nearness of high mountains causes the precipitation of the clouds

which go merrily over the comparatively low peaks of the island group. Summer nights amongst the islands are always cool, for refreshing breezes sweep in from the Pacific to fill in those spaces caused by the rising of the air over the super-heated interior regions of the mainland, crossing in their path the Strait islands, and bringing night dews that keep the vegetation green and smiling.

Spring-time sees wonderful spreads of low-growing brightly-flowered rock plants here and there on the exposed por-

evergreen arbutus, and amongst the glory flash those brilliant jewels of nature, the tiny humming birds. A colourful spring is followed by a brilliant summer, a quiet, blissful fall, drowsing off almost unconsciously, into a mild and short winter, with little and short-lived snow, with gentle rains, with so little fog that dwellers of the islands comment in surprise when on rare occasions they hear the "moo-oo" of the fog horn at the entrance of Active Pass, that narrow channel between Galiano



Southern end of Prevost Island with Galiano in background.

tions of rocky coasts, and in the semi-shade of the woods are found star-lit spaces, where every star is the light from a dog-toothed violet—an ugly name given to the beautiful wild flower of southern British Columbia's island territory, a graceful lily, its mottled, waxlike leaves of bronze and green, towered over by the pendent slender-petalled white flower. Flowering currant flaunts its brightness against the newly-opening green leaves of the wild syringa and the copper stems of the

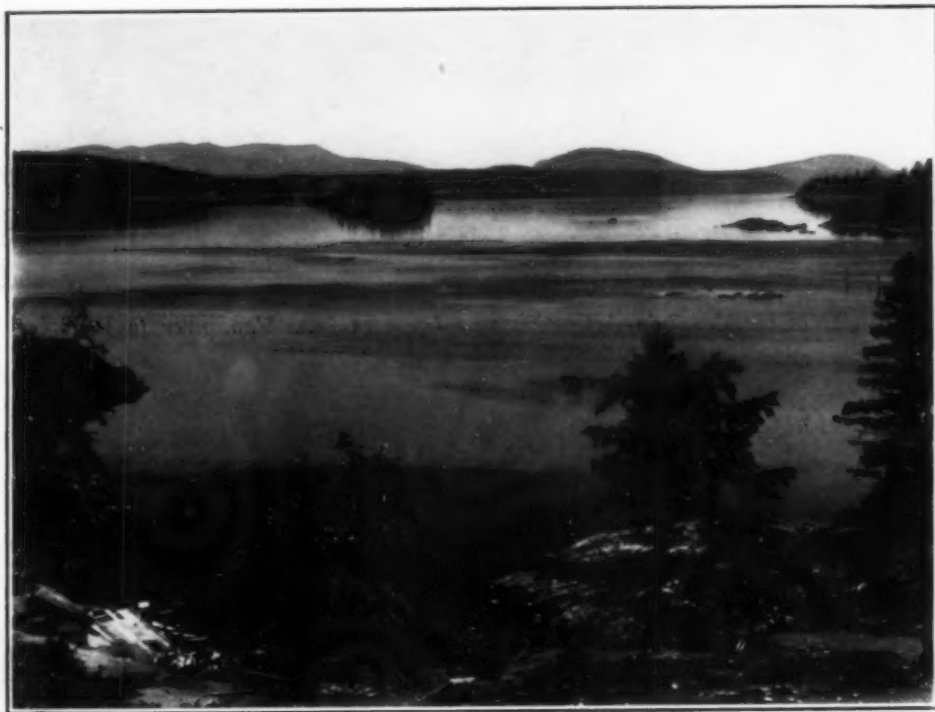
and Mayne Islands, where the big steamers first approach closely the islands of the Strait when travelling from Vancouver to Victoria.

Farms cover almost every type of farming known in Canada. The most successful chicken farming in British Columbia is carried on among these islands, large and profitable flocks being kept by many. Quite a number of the more progressive poultry-men have specialized in the breeding of quality stock for which there is a big demand.

These farmers send their birds to the big poultry shows with most encouraging results in the judging, and later as an outcome of these judgments send pure-bred breeding stock to many distant places, even across the oceans. Prize-bred Jerseys, blue-ribbon hogs of many different varieties do well for their owners, both at shows and financially. Flocks of sheep graze on the mountains and in the valleys; well fed, sleek cows bring to their owners substantial cheque from the butter made at the creamery at

have been grown unprotected within the Province of British Columbia. Grain is grown and ripened. The climate, so ideal, brought about the start of a seed farm, which from a small beginning, now covers many acres and specializes in producing seed not only of fruits, vegetables and flowers, but of root and grain crops.

Fur-farming, which in the past has been considered an enterprise only for the colder regions, is here proving such a success that it merits investigation by



Typical strait island scenery.

Ganges and honey-bees hum merrily in garden, orchard and clover-patch.

The climate permits of the growing of such varied fruits as figs, grapes, melons, apples, pears, cherries, plums, prunes, apricots, peaches, nectarines, chestnuts and walnuts. Horticulturists, growing their crops in the open, ship large orders of spring flowers, tulips, daffodils and violets, to eastern points where the purchasing public little realizes that these blooms in which they delight, whilst snow and frost still assail them,

the prospective fur farmer who has not yet chosen his location. Few places could be better adapted for a fur farm than one of the smaller of these islands, where outer fencing could be dispensed with. Tombo Island, south of Saturna Island, of almost 300 acres, is devoted entirely to the farming of Blue Alaskan Foxes, of eastern mink, of muskrats and of de-odorized skunks. So great has been the demand for the stock of this fur farm for breeding purposes that little opportunity for pelting has been



"Princess Kathleen" in Active Pass on her way from Vancouver to Victoria, British Columbia.



A view of part of Salt Spring Island's seed farm.



Black bass are largest in St. Mary's, Salt Spring Island.



Leonard Frank photograph

Copper stemmed arbutus trees, Samuel Island.



Starlit spaces in the semi-shade of the woods. Every star is a dog-toothed violet.

possible. It is interesting to note that some of the finest and most valuable pelts have been produced upon the coast of British Columbia during the past few years, and that in the fifth generation, pelts of animals bred in captivity have held their own and won ribbons in keenest competition with animals from other provinces of the Dominion. There is no doubt that the cool nights and ideal conditions have done much to give to the pelts that firm under fur which is so necessary to first-class requirements, even though the length of the guard hair hoped for by special breeding and feeding is as yet excelled by that of foxes from colder localities. More fur farms are starting up amongst the islands since the successes achieved by the pioneers in

the line have demonstrated the suitability of the climate for this highly-profitable type of farming.

Fish teem in the surrounding waters—herring, cod, salmon, oolachans, halibut. There is cod of the "common or garden" variety, huge ling cod; and cod with gigantic heads, mouths like sacks and a skin of brilliant orange shade, the flesh of which is a delicacy. These latter are particularly partial to the very deep water and locally are only caught in deep pockets off the islands. All varieties of salmon known on the coast, sock-eye, tyee, blue-back, grilse and steel head, are caught by the private and commercial fisherman. The spring or tyee, the coho and the grilse take the spoon of private and commercial fishers impartially. The

sock-eye is taken only in the gill nets which are used by the commercial fishermen whose great "catches" include the other varieties which they, too, take with spoons. The pay cheques received by these men who take their fish to the canneries at Sidney on Vancouver Island or to Steveston on the Fraser estuary, or sell to "buyer boats" for local markets, compare more than favourably with the incomes derived by workers in many other lines elsewhere who have not the healthful occupations of the fishers.

The trees that clothe the islands are mostly fir, cedar, balsam and hemlock, with sprinklings of maple, dogwood, arbutus, alder and oak. In the past few years millions of ties for railway use, and export trade, have been cut from the islands and shipped by the scowload to Vancouver for distribution. The cedar at times is cut for shingle manufacturers, the balsam and hemlock for export trade for paper pulp, and at Christmas-time millions of Christmas trees, from the tiniest to the biggest, are neatly baled for export to San Francisco and other Californian cities.

No towns or even large settlements will be found by visitors to these islands.

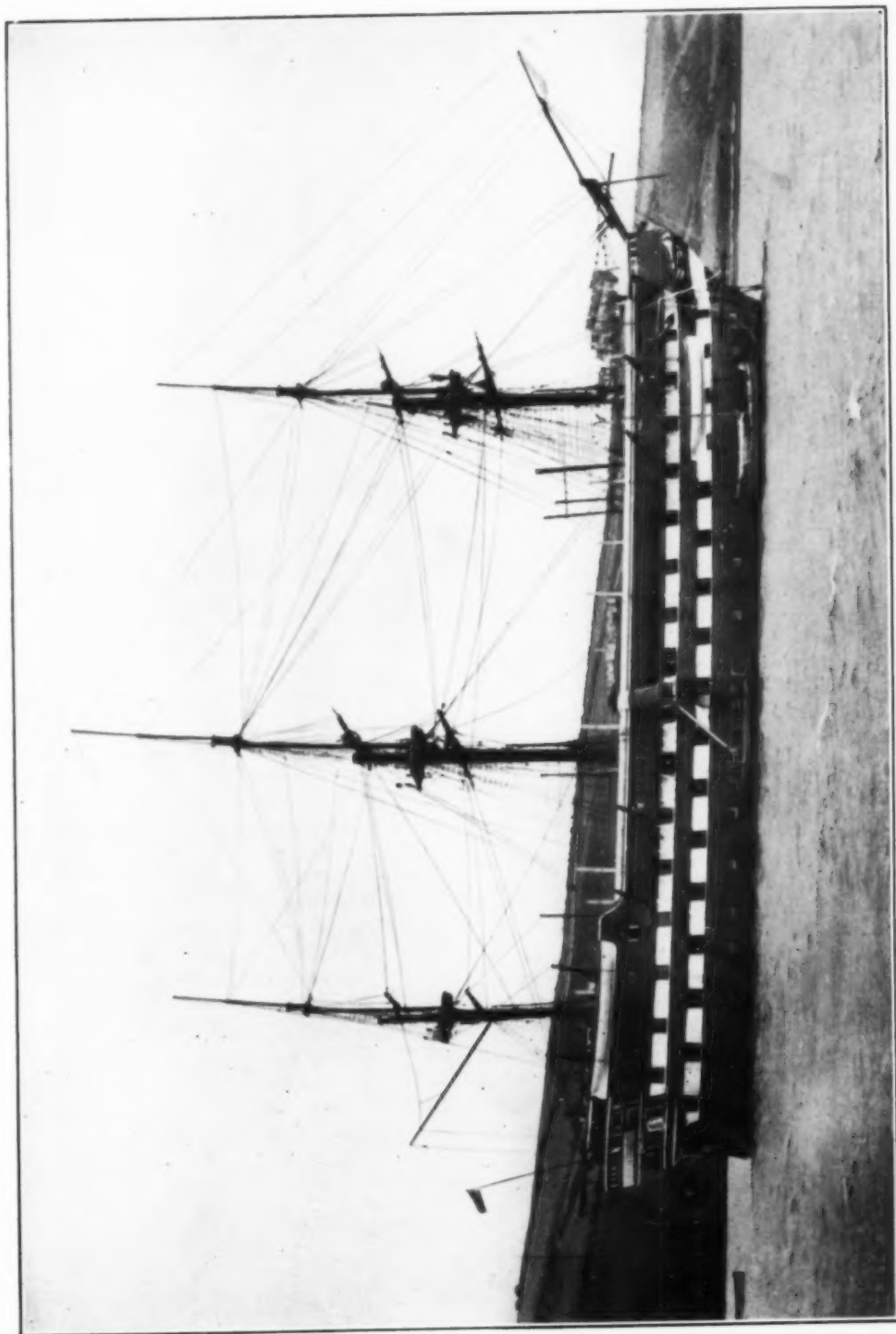
The Dominion Government built and keeps in repair numerous wharves, in some cases five or six to an island, and near these wharves may be found—at the most—a store or two, post office, school and church, telephone exchange, repair shops for cars and boats, a few houses. . . . nothing more pretentious toward the making of a town. The reason is that people have come to these islands for country life, for the love of the beauty that there exists. Why make a town when there are already so many towns elsewhere? Far better do as they have done, choose each for himself the particular beauty spot in which to build a home. This sentiment has resulted in lack of towns, of even sizeable settlements, and caused the scattered formation of the homes, large and small, garden-bowered, which shelter the families who dwell on the enchanted isles.

To the far ends of the islands, to the sheltered valleys which must in the early "road-less days" have been difficult to find, even in some cases to the tops of the mountain peaks, have the fancies of the settlers taken them. And to reach them now in these spots there are excellent roads, and cars are as numerous



Canadian Pacific Railway photograph.

A tucked-away corner of the harbour at Ganges.



The colourful history of H.M.S. "Ganges," both in England and Canada, is touched upon in this article.



View of Galiano Gallery, also known as Malaspina Gallery, 300 feet long and 12 feet wide, on the west coast of Gabriola Island in the vicinity of Descanso Bay, Strait of Juan de Fuca. Copied from an engraving in Alessandro Malaspina's book of scientific and political discoveries in the vessels "Descubierta" and "Atrevida" 1789 to 1794.

as elsewhere in the country, for time is as precious here as it is in town, and Dobbin has grown out of date as a means of transportation.

Almost everyone owns enough land to indulge in mixed farming to whatever extent is desired . . . owns a car to "boule" down to the wharf, to take produce for shipment, to collect mail and visit friends or attend dance and concerts. A happy life is that of the dwellers on these enchanted isles.

The hotels of the various islands are small compared to those of more populous centres, small and homelike. Almost without exception is run in conjunction with the hotel a farm which gives to the guests those commodities so appreciated by visitors from town . . . fresh eggs, cream, butter and garden vegetables.

Unfortunately, of the many thousands who travel annually between the ports of Vancouver and Victoria, only a small percentage of the passengers know that they are passing through a paradise. Active Pass, which, for a few minutes, gives a passing glimpse of portions of Mayne and Galiano Islands, is the only place where the Vancouver-Victoria steamers come near enough to land to see anything of its character. After that brief period, all the islands are too far away to mean much to the people on board the big boats, and this is one of the exceptions which prove the rule about distance lending enchantment to the view, for island beauty, being miniature in type, must be seen at close quarters to be duly appreciated.





Canada Steamships photograph.

A ski run, with the afternoon sun casting its shadows.



From whatever point of the compass one views Fujiyama the sacred mountain is always beautiful. Standing in the centre of a plain, it is surrounded by less lofty mountains. On the north five lakes lie at its base. On the south it reaches almost to the sea.

Climbing Fujiyama

By HUGH L. KEENLEYSIDE

THERE is a saying amongst the Japanese to the effect that there are two kinds of fools; those who have never climbed Fuji and those who have climbed it more than once. Being in no immediate danger of falling into the second category and being naturally anxious to escape the opprobrium attending the former, I decided that my second summer in Japan should not pass before I had reached the top of the most symmetrical and, of its kind, the most beautiful mountain in the world.

I was fortunate in finding two other ambitious mountaineers in a young Englishman from Hongkong who was spending his holidays in Japan, and an official of the Canadian Pacific Steamship Company, originally from Montreal but now domiciled in Yokohama. Our adventure was arranged for August 15th and 16th, our plan being to ascend the mountain during the night and return the following day.

There are many kinds of mountains and many methods have been evolved for conquering them. Some, like Grouse Mountain opposite Vancouver, or like Pike's Peak, may be successfully assailed in comfortable motor cars; some like Takao-san in Japan may be ascended by electric cable cars; a mountain at Hamilton, I have been informed by residents of Toronto, may be climbed on foot without the pedestrian even being aware that he is walking up hill. Mount Fuji is like none of these, but neither is it a typical "mountaineering" peak. If it cannot be ascended in a motor car neither does it demand, in summer at least, the paraphernalia of ropes and ice axes, or the ability to negotiate sheer

cliffs and narrow ledges that are demanded by many of the lofty peaks in the Alps or the Rockies.

Being of volcanic origin the slopes of Fujiyama are regular and symmetrical; there are no towering cliffs, no rocky precipices. The mountain is composed for the most part of volcanic ash, powdered tufa, and boulders of lava in a state of partial decomposition. As a result, while the ascent of Fuji does not demand the ordinary equipment or training of the mountaineer, it does demand the ability to accomplish a long, steady, pull up a steep hillside on a bad footing.

No one who has ever seen the snow-covered beauty of Fujiyama can be surprised to learn that this mountain has long been an object of veneration to the people of Japan. Nor has the inrush of modern thought done much to alter this attitude, as the annual pilgrimage of thousands of devotees makes apparent. During the open season (July to the beginning of September) the four main trails up the mountain are constantly trodden by the straw sandals of the white-clad pilgrims whose tinkling bells are heard continuously as one journeys from the plains

to the summit.

The height of Mount Fuji is generally given as 12,365 feet, a figure that is easily remembered by the twelve months and 365 days in our present pre-Cotsworth calendar. The official height, however, is 12,395 feet, which makes Fuji the highest mountain in the Japanese Empire, with the exception of a few peaks in Formosa. There is no other mountain in Japan proper which even approaches this height. For comparison



HUGH L. KEENLEYSIDE

was born in Toronto and attended the University of British Columbia. Upon graduation he was appointed American Antiquarian Fellow at Clark University, which conferred upon him the degrees of Master of Arts and Doctor of Philosophy. Subsequently he became Instructor in Brown University and special lecturer in History at University of British Columbia. On Sept. 1st, 1928, he was appointed Third Secretary of the Canadian Department of External Affairs, was promoted to Second Secretary in January, 1929, and on May 21st, 1929, was made First Secretary and sent to Japan to open the Canadian Legation to which he is now attached as First Secretary.

it might be noted that the crest of Fuji is only about 600 feet lower than the summit of Mount Robson, the monarch of the Canadian Rockies.

Mount Fuji has been an active volcano. At present, however, there are no signs of this activity in the 500-foot-deep crater at the summit, nor do the most careful scientific tests reveal the presence in the crater of any gaseous emanations from the heart of the mountain. So far as scientists can determine

beautiful regions of charming Japan. Hayama itself is on the seashore and there the summer residence of the Emperor and Empress is established. Thence our road led to Kamakura, an ancient capital of Japan, where the colossal image of the Amida Buddha, first erected in the 13th Century, still gravely views the foibles and transient enthusiasms of the generations of mankind. Here even the exuberance of a Kipling was impressed, as witness his lines:—



The Diabutsu, or "Great Buddha," 49½ feet high, erected in the 13th Century at Kamakura.

the volcanic fires are extinct. As late as 1707, however, Fuji was in active eruption and the explosion of that year caused a great deal of damage and suffering.

We decided that our climbing should be done during the night in order to avoid the heat, and we selected the Subashiri route as the most attractive. As we would have to descend during the heat of the day, however, we decided to return by the Yoshida trail as on that slope of the mountain trees are met at a higher altitude.

Our journey started from Hayama and for 50 miles we drove by motor car through one of the most historic and

"And whoso will, from pride released,
Contemning neither creed nor priest,
May feel the soul of all the East
About him at Kamakura."

From Kamakura the road leads to Fujisawa where it joins the Tokaido, the most famous highway of Japan. This road runs from the old capital, Kyoto, to the new capital, Tokyo, and in its prime was lined throughout its entire length on either side by a row of enormous trees—cryptominia and pines. Even yet many of these trees, hundreds of years old, are to be found in their broken ranks along the highway.

At Odawara we branched off the Tokaido and started climbing into the

range of hills known as the Hakone Mountains, which must be crossed before reaching the wide valley which actually surrounds the base of Fuji itself. At Miyanoshita, one of the most beautiful resorts in Japan, we stayed long enough to swim in the hotel pool and to enjoy our last meal until after our return from the climb—then on again up the winding, climbing road with a distant view of lovely Lake Hakone, to the tunnel at the summit of the Nagao (Long Tail)

the city of Gotemba, the most important base for those who climb Fujiyama. Our destination, however, was several miles farther on and at four o'clock in the afternoon we reached Subashiri.

Here we stopped at the local hotel where arrangements were made to obtain horses in order that we should not have to walk the dusty miles between the town and the steeper slopes of the mountain. It was two hours before the horses and their leaders were ready and the time



Miyanoshita, whose hot springs and exquisite setting attract many visitors.

Pass. As the car emerged from the tunnel, Fuji in all its majesty appeared directly ahead of us. In the immediate foreground the land dropped away quickly to the base of the valley, but five miles away began to rise again in the lower slopes of the mountain itself. The view of Fuji from this pass is unexcelled, and coming, as it does, suddenly on the eye of the traveller as he leaves the darkness of the tunnel, it is a memorable experience. After a brief respite at the tea-house at the summit of the Pass we started again and after winding our way down the serpentine highway for the better part of an hour we finally came to

was spent in discussion with the manager of the hotel and his assistants. A good deal of amusement was derived from the hotel register in which the names of all those who use the Subashiri path up the mountain are preserved. Apparently the visitors were not always as careful as they might have been to give their proper names and addresses, for amongst those that we found listed were Guy Fawkes, Esquire, Parliament Buildings, London, and Al Capone, The Loop, Chicago.

At six o'clock the start was made and for the next three hours we rode at a walking pace along a gradually-climbing



Lake Hakone, on the road to Fuji.

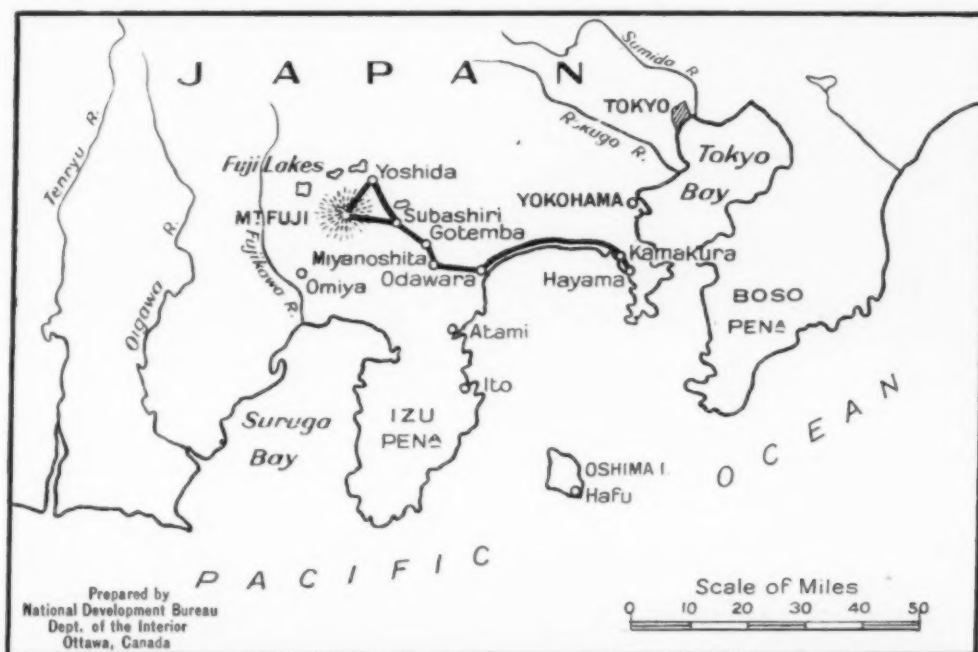


Resting at the Yoneyama Hotel at Subashira, while changing from motor car to horseback.

path between rows of scrubby pines and tangled bushes. By seven o'clock darkness had descended and for the remainder of the ride we could see little beyond our horses' heads. We enlivened our journey, which was gradually becoming somewhat monotonous, by singing. This proceeding had not only the benefit of helping to pass the time, but apparently caused a good deal of amusement to our guide and the horse leaders.

At nine o'clock we had reached the third station and by this time it had

us to forget the beauty of the planet Venus, as it gradually descended towards the black mass of Fuji, which reached up before us. The white incandescence of this glorious star against the velvet blackness of the mountain peak was indescribably lovely. An hour later, when we were well out of the zone of vegetation onto the rough and crumbling hillside, the night was further illumined by the rising of the moon. At first the new arrival had almost the colour of a blood orange, but as it rose above the



Map showing the country surrounding Mount Fujiyama and the trail taken by the author and his party in climbing this sacred mountain of Japan.

become so cold that we were unanimous in deciding that we would make the remainder of the journey to the 10th station at the summit on foot. The horses, therefore, were sent back and after fortifying ourselves with the inevitable and refreshing Japanese tea, which was supplied to us by the keepers of all the stations on the trip, we set off up an incline that was gradually becoming steeper. We still retained the guide.

The blackness of the night was now somewhat relieved by the brilliant stars that were beginning to appear. In particular it will be difficult for any of

mists of the horizon it grew progressively clearer and lighter until its brilliance almost rivalled the luminosity of the planet which was now hidden behind the mountain summit. To add to the attractiveness of this heavenly display the intense heat of the daytime had given rise to an electric storm, which from moment to moment sent sheets of vivid lightning up towards the zenith.

Another element in this contrast of brilliant light and deepest gloom was offered by the artificial illumination of the various villages and towns which skirted the base of Fuji and stretched



A section of the Tokaido where the cryptomina still stand in the ancient beauty of their marshalled ranks.

away into the distance. Japanese villages are almost without exception built along a single road, with the result that when viewed from above after dark each has the appearance of a string of brilliantly-flashing jewels. The higher we ascended along our path the more villages emerged from their tree-hidden obscurity. The last touch to the beauty of the scene was given when Subashiri, the town that we had left five hours before, suddenly became the centre of a typically-Japanese fire-works display. In many ways this early part of the night trip up the mountain was the most beautiful, the most memorable, and certainly the most impressive part of our whole experience on Fujiyama.

About midnight we arrived at the sixth station and as our progress had been sufficiently rapid to assure us that there would be no likelihood of our failing to reach the top in time for the sunrise, we decided to devote two hours to sleep. This plan was not altogether successful, as we found that our rest was more than a little disturbed by certain tiny inhabitants of the hut. Moreover, we were now so high on the mountain-side that the wind had reached the proportions of a gale—with the result that



Pilgrims at a rest hut on the way up Fuji.

we found it difficult to keep warm except when we were moving. Occasional patches of snow, which had survived the suns of July and August, added a new tang to the bitter wind. We were not sorry, therefore, at two o'clock to set off again to complete the upward journey. Our progress was comparatively slow. We had reached the steepest portion of the climb and the rarefied atmosphere was not conducive to long-continued or strenuous effort. Moreover, we were beginning to find that although from a distance the slopes of Fuji appear to be unbroken in their symmetry, a closer contact with these same slopes reveals an occasional protuberance that necessitates a detour.

Someone now recalled the story of the stout but determined Englishwoman who a few years ago decided to climb Fuji in spite of all personal and natural handicaps. She is reported to have taken two weeks for the ascent. In it she was assisted by six stout porters, each of whom was attached to the end of a rope, each rope in turn being fastened to a broad leather band which encircled the waist of the heroine. There are various more or less apocryphal additions to this story, such as the portage of a case of champagne to each of the 10 stations to encourage the climber.



The hut at the eighth station. A good sample of dry masonry, as no mortar is used in these buildings.



Pilgrims in the town of Yoshida at the base of Mount Fuji. White costumes are always worn by these religious devotees, and straw "goza" or mats are used as a protection against the sun.

By the time we had reached the eighth station the eastern horizon was beginning to show signs of colour and we had still a steep mile of climbing before us. Shortly after we had passed this hut a squad of Japanese soldiers, who had been sleeping about its comforting fires, emerged and took up the trail behind us. They, also, were apparently determined to be on top to greet the sun. Then followed a rather

were not entirely wasted, for we did just manage to last long enough to reach the top a short distance in the lead; but we were three very tired climbers.

A quarter of an hour later the sun appeared over the blue-hilled horizon. One hears a great deal of the beauty of the sunrise from the top of Mount Fuji, and it is, indeed, an inspiring sight. Our attention, however, was to some



The crater of Mount Aso, an active volcano near Kumamoto.

amusing, but strenuous, and, I am afraid it must be admitted, somewhat stupid performance. We found that the Japanese soldiers were gradually diminishing our lead and rather than suffer the ignominy of allowing them to pass us on the trail we increased our speed in an effort to reach the top before them. The challenge was taken up and the last hour of climbing was one of the most arduous I have experienced. Our efforts

extent distracted from the natural beauties of the scene by our interest in the ceremony with which the soldiers greeted the dawn. The sun is, of course, one of the supreme deities in the traditional history of Japan. The glowing disc had barely appeared over the horizon when the soldiers were called to attention by the officer in command and they then bowed in unison and remained with lowered heads for almost a minute.



Climbing on horseback. A Japanese party on the lower slopes of Mount Fuji. The straw sun-shields are here being worn as windbreaks. The wind on the mountain often attains tremendous velocity.



Main street on the top of Mount Fuji. Most of these huts offer tea and other refreshments, or quilts (futons), for those who wish to sleep. Others sell post cards or small trinkets in carved wood.

Following this act of worship the men were led in three "banzais" by their officers.

It was bitterly cold on the top of the mountain, but in spite of the cutting wind the view was too entrancing to permit us to remain in any of the huts which formed a small Main Street along one side of the crater ridge. Spread out below the mountain were the five Fuji lakes from which the morning mists were gradually rising, giving place to the sapphire brilliance of the placid water. The cone of Fuji itself is isolated, but across the valley a veritable sea of mountains stretches away into the distance. High amongst these is Mount Asama, the active volcano which overshadows the summer resort of Karuizawa. Even as we discovered this mountain a sudden burst of smoke and steam exploded from its summit and rose vertically five or six thousand feet in the air. On the other side of Fuji through the rising clouds we caught glimpses of the ocean, and the coast line was soon clearly defined. The variety of the scenery is perhaps the outstanding feature of the views from Mount Fuji. Mountains, villages, lakes, rivers, sea-

shore, ocean, cultivated fields, villages and towns are all within clear view.

The crater in the summit of the mountain is 500 feet deep and about 6,000 feet in circumference. The trip around the crater was one of the interesting experiences of the climb. Amongst other things, it enabled us to appreciate the difference in the vegetation on the different slopes of the mountain. In general the distinction may be described by saying that on the lower slopes to the north and east mulberry bushes are grown in profusion, while on the south and west the tillable land is used for oranges and tea.

Our one great disappointment on the top of Fuji was to find that the "tin can tourist" was as much of a curse even on this sacred mountain as he is in the scenic resorts at home. The number of cans and broken bottles to be found near the top of Mount Fuji is quite incalculable.

We had arrived at the top at 4.30 in the morning and by 10 o'clock we were ready to descend. The journey down, although not comparable in beauty, was more interesting than the upward climb. The majority of the pilgrims travel by



A lava and ash boulder on the edge of the crater.



Mount Fuji as seen from the tea house at the summit of Vagao Pass.

day and the sight of these white-clad figures of both sexes, and of an extremely wide range of ages, winding their way along the switch-back trail to the top, with their bells ringing and, in some cases, the pilgrims themselves intoning their religious formulae, was one that will not soon be forgotten. During this time of the day, also, the porters who carry lumber, foodstuffs and other necessities to the top of the mountain, were also nearing the summit. We saw many carriers with burdens of lumber which no one of us could have carried with any comfort, or for any long distance on level ground, much less over the rolling ashes and clinkers of this steep trail.

From the eighth station on the Yoshida trail we followed the usual custom, and, deserting the path, went straight down over the enormous beds of tufa and ash. Here the procedure is to commence running, with the result that

gravity carries the runner down the slope in Brobdingnagian strides. At each step the runner's foot goes deep into the loose ash, but the momentum with which he is running brings it out again with surprising ease. For three or four thousand feet we raced down the mountainside with only occasional stops when the pace threatened to accelerate beyond our control. A few minutes later we reached the line of vegetation and were soon continuing our descent along a woodland road. Another hour and a half of steady foot-slogging was still ahead of us before we reached the first station, where by special dispensation our car with its Legation plates had been permitted to ascend to meet us. Beautiful and interesting as the trip had been we were not sorry to be able to relax. The 50 miles of the homeward journey were accomplished in about three hours, which is reasonable time over the roads traversed.





An Ojibwa buffalo hunter and his family of earlier days, one of the last on the Manitoba prairies. While this tribe is considered a forest people, a number of them wandered out onto the prairies and adopted the methods of the plains Indians.

The Ojibwa Indian

By PHILIP H. GODSELL

THE Ojibwa Indians are probably the largest aboriginal tribe resident in the Dominion of Canada at the present time. As early as 1640 their name appears in the Jesuit Relations as the Baouichtigouin, meaning "The People of the Sault." At that time they were very numerous in the vicinity of Sault Ste. Marie and here no doubt Nicolet met them in 1639. They were again visited in 1642 by Raymbant and Jogues, who found them at war with the Sioux.

This tribe is a branch of the great Algonkian family, speaking a language very similar to the Cree, and numbering in all, about 32,000 souls, of whom 15,000 are domiciled in Canada and the remaining 17,000 in the States of Minnesota and Wisconsin.

The name Ojibwa is of mixed Algonkian origin, meaning to roast till puckered up, and refers no doubt to the peculiar puckered seam of their moccasins. They are also frequently referred to by the name of Chippewas, and sometimes as Salteaux, though with characteristic native egotism and pride, they refer to themselves as "An-si-nabeg" meaning "The People."

They are found from the Georgian Bay region on the east to the west shore of Lake Winnipeg, north to the Albany River and beyond, and, as already mentioned, south into the United States. Small offshoots, known as the Plains Ojibwa may still be found at different points in the west, even as far afield as Moberly Lake, near the foot of the Rockies in the Peace River country.

Owing to their dislike for warfare, they were according to tradition driven by the Iroquois and other tribes into the more barren and rocky section of the country, where they were forced to

live entirely from the proceeds of the chase and net. Consequently they were scattered in small bands over a very large area of country and had no central organization or form of government; each small band being inclined to look upon itself as a separate tribe, and to remain aloof from the neighbouring ones.

At an early date the French settlement of Canada furnished them with a market for their furs, and annual journeys were made by the more progressive hunters, from their summer camps to Quebec to visit the traders there. As often as not however, these expeditions ended in disaster, as the Iroquois, who practically controlled the trade and canoe routes, made a practise of lying in wait for these flotillas and ambushing them.

As the French strove to subjugate the Five Nations, they gradually penetrated into the interior and established military posts and trading establishments at Michilimackinac and Detroit, with which to control the trade of the Ojibwa and other tribes.

About the same time the Hudson's Bay Company established themselves in Hudson's Bay, and shortly afterwards the more northerly Ojibwas of the Thunder Bay district commenced to traffic with them; so that, while the Eastern branch of this tribe were making their way with their previous winter's fur catch towards Quebec, those from the western end of Lake Superior were journeying to James Bay, where they continued to trade until the advent of the North West Company.

There is little or no government in an Indian community, but there is a strong element of hero worship in the soul of every Indian, which permits him to be



PHILIP H. GODSELL

who joined the Hudson's Bay Company at the age of 17, and came to Canada on the "Pelican" in 1906, was born in Wolverhampton, England, in 1885, and educated at the local Grammar School. Mr. Godsell has travelled extensively through the greater part of Northern Canada and in 1924 crossed the Rocky Mountains by dog-team from Aklavik to Fort Yukon. In 1920 he organized and superintended the Red River Pageant for the Hudson's Bay Company in celebration of the Company's 250th anniversary.



The art of archery is not yet lost. These Indian boys are surprisingly expert at killing birds and partridges with their bows and arrows.

swayed to a surprising degree, by one whom he respects and admires. Usually there is at least one man in each band, who has, to a greater degree than others, developed those qualities which the Indian appreciates, and is of sufficient strength of character to gain and hold the respect of his followers, in which case this man will gradually assume the lead in everything relating to everyday life. At the same time he does not lose sight of the fact that he can only continue to rule or sway his followers so long as he considers their desires; as no one is quicker than the Indian to resent any show of power or authority, especially amongst his own kind.

In event of a breach of the recognized tribal laws, neither the chief, nor any other member of the band had power or authority to, as a rule, lay hands on the culprit, whose only punishment, in earlier days, was public disfavour.

Before the advent of the white man's laws, if murder were committed, it would usually become a blood feud between the families concerned, though occasionally a present would be accepted

as suitable atonement, a condition very similar to that existing recently amongst our "Copper" Eskimos.

If one of the band became insane or possessed of a Weendigo, which in the eyes of the Indian, would cause that person to develop cannibalistic tendencies, he was shot or killed with an axe, and rocks were piled upon the body to prevent it escaping. Cases of this kind were not at all infrequent formerly, and have within the past 25 years been known to the Mounted Police.

The Ojibwa religion is difficult to define, as the original beliefs have passed through many changes, until those of even the most pagan to-day incorporate many of the early teachings of the indefatigable Jesuit priests.

Certain authorities doubt if the early Ojibwa had a belief in a Supreme Being, or a future life, prior to the ministrations of the Jesuits, almost three centuries ago; though modern investigators question this view.

He had, however, numerous Manitous, many of whom he dreaded, and tried to propitiate with dances, gifts of



An Ojibwa war-party in picturesque attire.

tobacco, red cloth and other things, while the idea of the Great or Good Spirit, the Gitche Manitou of to-day, appears to have been a clever adaption of our own idea of the Almighty, to the ideas of the Indians, by those Jesuit Fathers who studied the Indian so closely.

To the Indian mind everything is imbued with life, even the rapids, the rocks and the trees. This his language clearly indicates.

In his own mind he peoples the universe with malignant Manitous, and Weendigoes, some of whom need appeasing, while others may be bent to his will in order to bring disaster upon his enemies, or better luck in hunting.

Every Indian was (and in most instances still is) supposed to have under his control certain spirits. If an Indian becomes ill or meets with consistent ill luck, he will cast around in his mind in order to try and recall an instance of his having given offence to any member of the tribe. Recalling an imaginery instance, he will be convinced with the

utmost sincerity that his sickness or ill-luck has been brought about through his enemy "conjuring" him, with the help of his Manitous. He will then either endeavour to placate his supposed enemy with presents, or, with the aid of his relatives, start a counter conjuring bout to cause the ill luck to return upon the party responsible for it.

An Indian wishing to injure an enemy would try and secure a lock of his hair, cuttings from his nails, or something which he had worn close to his body, which he would wrap around a small deerskin image of his enemy and bury in the ground. He would then plunge a knife time after time into this image, calling upon his Manitous to bring disaster upon the person whom it represented.

This fear of being conjured, is still a very potent thing to the Indian mind, and while tending to promote an orderly condition of affairs, often defeats it's own object, as an Indian suffering from some ailment or other will be convinced, as



Hunters arriving at a trading post in the spring time with furs to trade. These annual tribal gatherings are looked forward to for months by the natives.



An Ojibwa summer camp near the trading post. These camps are always situated close to the shore of a lake or river as the tribe spend much of their time on the water.



A band of Long Lake and Nipigon Ojibwas in traditional costumes of buckskin, beads and eagle feathers, made familiar by Longfellow's Hiawatha.

will all his relatives and friends, that some member of the tribe is responsible, thus creating a general air of suspicion and distrust.

Some Indians, shrewder than the others, will often play upon this feeling, and impose upon the superstitions of the other members of the band, very much to their own advantage. Such individuals are known amongst the white race as "Medicine Men".

Many of these Medicine Men however, had great influence and power amongst

stage or a small lodge, and there await the appearance, in a dream, of some bird or animal which was to become his guardian spirit through life.

As his mind would be entirely occupied with this matter for weeks before the event, it is only natural that, sooner or later, one of these animals or birds would appear to him in a dream.

In the event of his dreaming of a bird or animal which in the opinion of his father and the older men was not considered a satisfactory guardian spirit,



The winter lodge of this tribe is more substantial than the summer dwelling and is usually constructed from poles chinked with moss.

their people, and apart from invoking the spirits had a considerable knowledge of the medicinal use of herbs and roots. Many of them belonged to a powerful medicine society known as the Medewiwin the secrets of the office being handed down from father to son. There were four degrees in this organization, the members being to all intents and purposes priests as well as doctors.

When an Ojibwa boy reached the age of 12 or thereabouts, it was customary for him to fast for a number of days, then absenting himself from all his friends, he would retire to a lonely part of the woods, build himself a sleeping

he would return to his sleeping stage, without breaking his fast, to dream perhaps of the Eagle or the Wolf, which meeting with general approval, would be looked upon thereafter as his "Po-argan" or Guardian Spirit.

The next step would be to secure the skin of the animal dreamed about, which would be tanned, decorated with beads and red cloth and made into a "Pindikosan" or Medicine Bag, and the potency of this charm was supposed to ward off evil spirits.

Each band of Ojibwas is split up into clans, characterized by animal totemic names, such as the Loon, Kingfisher,



Misenahkoskang, the leader of an Ojibwa band, smoking a long stemmed stone headed pipe; a very intelligent Indian and a devout Roman Catholic.

Beaver and Red Sucker. Amongst those further south there are many additional clans. Marriage is not supposed to take place within the clan, a man of the Loon clan being supposed to marry a woman of, say, the Kingfisher or Beaver totem, the idea apparently being to avoid close intermarriage. This system however is not as closely adhered to as it was by the Iroquois, where it was much more fully developed.

When a girl reached puberty, she was provided with her own platter, spoon, knife and drinking utensil, and was also compelled to leave the band and live alone and in seclusion for two or three weeks before returning; a custom which is still observed in some localities.

One of the favourite feats of the medicine man or Mitawinninew, was to consult with the spirits and foretell the future, through the aid of the "Cheesian" or Conjuring Lodge.

When a band would be passing through a period of starvation, illness or ill-luck, the medicine man would decide to consult with the spirits, and ask them when and where game could be found.

Selecting a number of long stout willow poles, he would pick out a glade in the forest, and proceed to erect his conjuring lodge.



The summer home of an Ojibwa family. A trapper is seen paying a friendly call.

A circle of about four feet in diameter would be traced on the ground, and the heavier ends of each of the poles would be sunk deeply in the earth at two feet intervals around this circle, the smaller ends being brought together and tied overhead. The structure would be further strengthened by stout hoops of green willow, to which the upright poles would be lashed with rawhide thongs. The framework would then be covered with bark or skins, presenting the appearance of an elongated bee-hive.

In the meantime the inhabitants of the village, would assemble in the vicinity of the lodge, and the medicine man, carrying a rattle in his hand would enter, after which his hands and feet would be securely tied by his assistant, who would then close the aperture and take his place some distance away with a drum in his hands.

Soon the conjurer would be heard calling upon his Manitous for aid, his voice keeping time to the beating of the drum. Louder and louder would sound the singing and louder still the throbbing accompaniment, until the woods would appear to be full of eerie sounds and noises, while the terrified audience would crouch down in their blankets and rabbit-skins, as the lodge commenced to sway



A medicine man of the Ojibwa tribe crawling out of his conjuring lodge after performing his mystic rites.

vigorously to and fro, as though it was imbued with life.

All sound and movement would suddenly cease, and the inmate of the lodge



Indians carrying their furs to the store upon arrival in the spring.



Ojibwa Indians in two characteristic bark wigwams, with a bark canoe in the foreground. These people are particularly adept in the use of the canoe. In the upper part of the lodge is a framework upon which fish are cured and meat is dried.



Occasional winter visits are paid to the trading posts by hunters with furs to trade. This entails usually a four or five days' journey on snowshoes. Most of these people now use dog-teams for trips of this nature as it makes travel somewhat less arduous.

be heard consulting in an unknown tongue with the spirits. Again the lodge would sway drunkenly too and fro, the drum would throb, then once more silence would descend and a small voice, this time coming from the sky would be heard in converse with the conjurer, questions being apparently asked, and answered, until the spirit voice would gradually die away, and the Medicine Man, bathed in perspiration, would stagger into the open and make

men were nearly all members of a large medicine society known as the "Medewiwin", which was once a very powerful influence within the tribe, but with the spread of Christianity has now largely ceased to exist.

With the Ojibwa, the work is fairly evenly divided amongst the men and women, the men supplying the food and doing the hunting, while the women attend to the domestic arrangements, which means visiting the rabbit snares



An Ojibwa snowshoe maker. Every Indian could originally make his own snowshoes; nowadays certain men specialize in this work and sell the product to the trading companies.

known to his frightened audience, the intelligence received from the spirit world.

This ceremony is still occasionally observed, but only with great secrecy, as most of the Indians, being now professed Christians, are afraid lest the Priests or Missionaries hear of it and rebuke them for their temporary return to pagan rites.

Amongst the better organized Ojibwas of the south-east, the various Medicine-

and fish nets, cutting fire-wood and boughs with which to carpet the wigwam, carrying water, attending to the cooking and making and manufacturing rabbit-skin robes and clothing, mending moc-casins and lacing snowshoes.

Each family have their own hunting-grounds, which have been passed down from father to son through many generations, and the right to this territory is fully recognized and respected by the other members of the band. No Indian



A bevy of dusky belles, one of whom is carrying her moss bag on her back.

would think of hunting or trapping upon another Indian's land unless he had first received permission or an invitation to do so.

This system led to a form of native game conservation, as, if lynx and foxes were plentiful, the Indian who knew the approximate number of beaver he had in his territory, would not bother about hunting these animals but would

permit them to multiply until such a time as other fur was scarce, when he would draw upon these resources. Unfortunately this time-worn custom is also gradually breaking down, partly owing to the penetration of the white trapper into what was previously the Indian's domain.

Polygamy was practised quite generally, amongst the better hunters who



The secret "medicine lodge" of the Midiwiwin or Grand Medicine Society of the tribe, which originally had a powerful influence in the affairs of the community. Civilization has had a somewhat disrupting influence on ancient customs of this nature.



Ashwanimak, a Long Lake Ojibwa hunter paddling his bark canoe in search of ducks.

could afford to provide for a large family. One Indian — Moses Wapinagosis — whom I knew, had five wives at one time, all of whom lived in harmony, the eldest woman exercising control over the others, the youngest two of whom practically acted as servants to the elder ones.

It was often the practice amongst two families who happened to be on very friendly terms, to arrange for the son of the one family to marry the daughter

of the other, while these children were yet only infants, though this would not be consummated until the boy was probably 15 or 16 years of age. There would be little ceremony to mark such a union, apart from an exchange of presents between the families and a feast, followed possibly by a dance around the fires kindled in a long oblong lodge specially constructed for the purpose. Later on this marriage might be solemn-



Primitive methods of cooking; "ponasking" or roasting a rabbit before a camp-fire. All the natural juices of the meat are preserved in this manner.



Kitchinini "Big Indian" a Nipigon Indian, wearing one of the large headed fire-bags, characteristic Ojibwa work.

nized by a priest or visiting missionary. These people are exceptionally fond of their children, who are usually badly spoiled, as they are rarely corrected and never beaten; while contrary to accepted opinion the squaw has a good deal more to say around the fireside of her wigwam than is generally supposed.

The Ojibwa, like most other Indians, appears stolid and distant before, or in the presence of, strangers, but amongst his own people and in his own lodge, he is quite garrulous and by no means lacking in a sense of humour or fondness for a little fun. He is however far less sociable with strangers than the Cree, and is rather a slow thinker. Until spoiled by contact with civilization, he is fairly truthful and honest in his dealings.

The health of this tribe is better than that of the Western tribes, as their contact with civilizing influences has been so gradual, that they have been able to adapt themselves more readily than those Indians, who, within a generation have had their entire mode of life completely changed. There is unfortunately a large amount of tuberculosis amongst them, which is especially found amongst the ones who have given up the movable wigwam, with its good ventilation, for the log hut, which in the winter time is permanently sealed, excepting for the door and is always overheated.

Every year, in the fall, the different families will congregate at the trading post, which is situated on a large lake, the summer headquarters for the band. Here they will erect their bark or cloth wigwams and remain until each hunter has obtained from the trader his fall debt, consisting of clothing, ammuni-



A Sioux Indian, one of the traditional enemies of the Ojibwas, with his coup-stick in his hand. In the background is the loop-holed wall of Lower Fort Garry.

tion and provisions, to be paid for from the fur he expects to catch during the winter.

As soon as all are outfitted, wigwam and squaws, dogs, children and supplies are bundled into their small birch bark canoes, and the various families commence their four to ten days' journey back to their hunting-grounds.

Arriving at their winter quarters, on the north shore of a small but deep lake, plentifully stocked with whitefish, the wigwam is re-erected, this time more substantially, the outside cover often consisting of earth chinked with moss. Nets are then set in the lake and rabbit snares in the woods and preparations are made for the winter.

Winter soon sets in, and for days at a time, the hunter accompanied by his son, traverses the woods in all directions, looking for signs, setting traps and dead-falls and skinning the fur bearing animals which are caught in his traps. If he is fortunate enough to kill a couple



An Ojibwa fur hunter wearing a white blanket capote and carrying a muzzle-loader supplied by the Hudson's Bay Company. Over his shoulder is slung his powder horn and bullet pouch.



Patwawedang, a Long Lake Ojibwa hunter in buckskin and eagle feathers. The method of wearing and cutting the feathers indicated the military exploits of the wearer.

of moose, he hurries back to the wigwam, taking only the tongues, nose and other light tid-bits with him. As the wigwam is much easier transported than the animals he has killed, he decides to move to that spot.

The wigwam is soon dismantled and the household goods packed on toboggans or on the backs of his wife and daughters, and everything movable is conveyed to where the carcasses were left, where in a short time the wigwam is re-erected, and everybody gorges on boiled and roasted moose meat.

Night falls, and the inside of the bark wigwam is suffused with a ruddy glow from the bright fire burning in the centre, the squaws are mending moccasins or doing beadwork, the hunter is cleaning his gun or stretching skins on wooden stretchers, while the young children are rolling around and playing with a number of puppies the inevitable



A Hudson's Bay Company trading post in the Ojibwa country; one of the small but important commercial centres of the north.

inmates of every lodge, while every once in a while the door flap will be slyly raised, by one of the sleigh dogs, ever on the lookout for a chance to steal a morsel of meat or fish. On a rack above the fire are hung a number of whitefish, cleaned and split open to be gradually smoked.

Suddenly, the dogs commence to bark, everybody becomes alert, and the distant sound of sleigh bells is heard through the stillness of the night. The sound comes closer, and out of the black rim of the woods into the moonlight emerges a long black snake-like shadow, followed by another, the anxiously looked for dog teams from the post with trading supplies. Scenting the encamp-

ment, the arriving dogs go crazy with excitement, and giving tongue, they rush for the wigwam and pounce upon the Indian dogs, who quickly elude them.

The dogs are soon chained up, the toboggans unloaded and the trading supplies carried into the wigwam, and fish with which to feed the dogs brought in and placed before the fire to thaw. Having completed their work, the two dog-drivers and their trail-breaker enter the wigwam, and after shaking hands with the inmates, squat cross-legged on the carpet of spruce boughs which covers the floor of the lodge, taking the seat of honour on the far side opposite the doorway.

A gift of flour, pork, tobacco tea and



Making a birch bark canoe on the lake shore. After the frame has been completed by the men, the bark is sewn to it with "wattape" or spruce roots by the women, and the seams covered with spruce pitch.

sugar is given to the hunter and his family by the Indian in charge of the trading expedition, and all proceed to talk and smoke while the squaws prepare food for their guests. It is not long before the male inmates are busy discussing a meal of moosemeat, fish and bannock, accompanied by copious drafts of steaming tea, while the womenfolk, as etiquette demands, await their turn to eat until after the men have finished their repast. Indian etiquette also requires that each guest consume absolutely the whole of the generous helping given him.

While the dogs are being fed the hunters produce their furs, while the trader opens up his goods on the floor of the wigwam. The furs are valued by the trader, part of the hunter's debt is collected and he is then permitted to barter the balance of his furs.

Finally, when the trading has been finished and current topics of interest discussed, all roll themselves in their rabbit-skin robes and, with their feet towards the fire, soon fall asleep.

Long before daylight all are awake and the dog-teams leave to the next Indian camp, 25 or 30 miles away.

Spring finally arrives and the hunter and his family again move, this time to

the narrows in some lake where other families soon meet them. Owing to the strong current in the narrows the ice disappears much sooner than elsewhere, and ducks and geese frequently alight, and many of them fall to the guns of the alert Ojibwas who are hidden from sight in brush shelters erected near the edge of the ice.

This is the time of the year when the birch bark can be taken off the trees in large sheets and is the time chosen to make the birch-bark canoes for which this tribe is famous.

Wabigona Gisis—the month of June—arrives, and the hunting season now being over everybody prepares for a visit to the post. Loading their effects and the proceeds of the spring hunt, bear, beaver, otter and musquash skins, into their canoes the Indians and their families at last embark. Camping every night on the shore of a lake or river and setting their nets, the journey is slowly accomplished, and at last the white-washed buildings of the post can be seen in the distance.

Each family have their own regular camping-grounds close to the post, and once more the tents and wigwams are erected and, ere long, filled with visiting friends and relatives.



While the braves are inside the store trading, their squaws and children sun themselves outside.



The mid-day rest and camp-fire, appreciated as much by the sleigh dogs as the trappers. The native in the blanket "capote" is a chief.

The next day the hunters, accompanied by their families, repair to the trading post where they are all made welcome. The furs are valued, debts paid up, and then follows an orgy of shopping; hunters, squaws and children all taking their turn at trading until the last skin of fur has been bartered.

Here they remain the greater part of the summer, hunting and fishing, during which time they receive a visit from the Priest, who completes the tying of the bonds of a number of dusky couples, and blesses and baptizes the children born since his visit a year ago.

Finally the Indian Agent arrives and is welcomed by volleys of gun-fire after which the various members of the band, in their best and brightest attire, file past his tent and receive their annual treaty money.

The Ojibwa first came into historical prominence in the Indian war which followed Wolfe's victory on the Plains of Abraham, and the subsequent occupation of the chain of frontier posts by the British. Repelled by what they considered the haughty and arrogant atti-

tude of the British and led by Pontiac, their chief, the associated Ottawa, Ojibwa and Pottawatimie tribes in June 1763, fell simultaneously upon this chain of posts connecting the west with the east.

With the exception of Fort Pitt (now Pittsburg) and Detroit, most of the other posts fell before the onslaught of these warriors. Detroit was then surrounded by the hostile bands who laid siege to this fort for a year and a half, until peace was finally concluded with George Croghan at Fort Quiatenon on August 27th, 1764.

Pontiac himself was murdered by a Kaskakia Indian two years later at St. Louis.

The Ojibwa fought again in 1812, but this time on the side of the British under General Brock, and the renowned Shawanoe chieftain Tecumseh.

Not again until 1914 did the Ojibwa appear upon the page of history, fighting this time on foreign soil and amongst strangers to uphold the allied cause and protect our western civilization.



✂ *Editor's Note Book* ✂

There is a rare fascination about maps. Many people will not agree with that, because of schoolday memories of dry-as-dust lessons. And yet it is true. Of course maps, like many other things, human and otherwise, must be known before they can be appreciated. Most of us count amongst our valued friends of to-day men or women who on first acquaintance seemed dull as ditch-water. You had to get through their protective skin of reserve before you could realize the humour and sympathy and understanding that lay beneath. Even maps have a protective skin of reserve, and you must take the trouble to become acquainted with them if you would enjoy their companionship.

* * *

A few years ago the Dominion Government sent out a party to make a careful survey of Lake Athabaska, which as you will remember lies up in the north country, astride the boundary between Saskatchewan and Alberta, where these provinces meet the North West Territories. As the topographical surveyors made their way around the shores of this big lake, they found to their surprise that their motor boat was speeding over what according to the maps should be a peninsula running far out into the lake, or was confronted with islands which if the map were to be believed did not exist. In fact it was found that the official maps were quite inaccurate, although Lake Athabaska had been discovered more than a century and a half ago.

* * *

The man who discovered Athabaska was an eccentric fur-trader of the North West Company named Peter Pond, whose name was given a few years ago to a smaller lake on the old canoe route between the Saskatchewan and Athabaska rivers. Pond made a map of the country he had explored, but as he was not a trained surveyor and had practically no instruments he put Lake Athabaska much too far west. The

result was that when the results of Captain Cook's voyage to the coast of what is now British Columbia were known—and Cook sailed along that coast about the same time that Pond was discovering Lake Athabaska—and the charts of Cook were compared with Pond's map, it was naturally supposed that Lake Athabaska lay not more than a hundred miles from the Pacific coast. It is actually, as the crow flies, nearer a thousand miles.

* * *

By the way, it is an odd circumstance that, in the early history of this continent, explorers have repeatedly been found to have been working in the same field, or at different ends of the same system of waterways or routes of discovery, quite independently and often in entire ignorance of what the other was doing. Cook and Pond, as noted above, are a case in point. George Vancouver and Alexander Mackenzie offer another example. When Mackenzie reached the waters of the Pacific in 1793, he met an Indian who informed him, with some natural bitterness, that he had been beaten a short time before by one of Vancouver's officers. Simon Fraser, descending the river that bears his name in 1808, was told by an Indian of a white man who had been met with on another great river toward the south-east. The man was the famous explorer David Thompson and the river was the Columbia. In the far east, and at a still earlier date, Champlain ascended the Richelieu River to Lake Champlain a few months after Henry Hudson had made his way up the Hudson to about the point where the canoe route led over from the Hudson to Lake Champlain, and neither knew anything about the discoveries of the other.

* * *

To return to Athabaska, it is an interesting example of what can be learned from maps, and the importance of using them freely, that a well-known Canadian historian, in describing the

explorations of Samuel Hearne, said that he must have reached Lake Athabaska on his return journey from the mouth of the Coppermine River, because he refers to Lake Athapapuscow. Now Athapapuscow naturally suggests Athabaska but if the historian had studied his map he would have seen that on his journey south Hearne could not possibly reach Lake Athabaska without first crossing Great Slave Lake, and he does not mention any other big lake until he arrives at Athapapuscow. As a matter of fact Hearne's Athapapuscow was Great Slave Lake.

* * *

Most of us seldom see a representation of that immense part of Canada lying between the Prairie Provinces and the Arctic coast except on a map of the Dominion, and it is difficult therefore to realize that some of the blank spaces in that region, parts of the country that have never yet been explored, are larger than many of the countries of Europe. One of these big areas, lying to the eastward of Great Slave Lake, is to-day almost as much a terra incognita as it was when Hearne travelled across one corner of it in 1772. Another large area, between the Mackenzie River and the Rocky Mountains, has never so far as is known been seen by any white man.

* * *

Flying men and flying machines are, however, rapidly reducing the unexplored regions of Canada, and it is only a matter of a few short years when these rather alluring blank spaces—that leave so much to the imagination—will be filled with the outlines of lakes and rivers, and the names of trading posts and perhaps mining camps. A famous explorer of Northern Canada said the other day, as he pointed on the map to the country between Great Slave Lake and Chesterfield Inlet, "It took me an entire season of the hardest kind of travelling to get through that country a few years ago. Last summer a man flew over it in a few hours!"

* * *

Leaving Ottawa on June 25th, 1930, Richard Finnie started forth on a one-man Arctic expedition that was to involve 12,000 miles of travel by train, boat, dog team and aeroplane, extending

over a period of 13 months. As an officer of the North West Territories and Yukon Branch, Department of the Interior, he was instructed to gather as much general information as possible respecting the Western Arctic and its people, which was to be incorporated in a detailed report. Further, a moving picture record was to be made, embodying "shots" of Eskimo and wild life.

Since Mr. Finnie's return, a total of 15,000 feet of film has been developed and printed; several hundred still photographs have been added to the Branch collection; and considering that much of the work was done under adverse sub-polar conditions, the results are said to be extremely satisfactory. Before undertaking the report on his investigations, Mr. Finnie has before him the task of editing, assembling and titling his film, separating it into possibly three distinct sections. They will be tentatively as follows:—

(a) A motor-schooner trip of 2,000 miles down the Mackenzie River to the Arctic Ocean.

(b) A voyage from Herschel Island east to Coronation Gulf, Victoria Island, King William Island, and winding up with the renowned flight over the Magnetic Pole and the search for relics and data concerning the ill-fated Franklin expedition.

(c) Activities of the dwindling "Blond" Eskimos of Coronation Gulf, dealing with various phases of their life throughout the year. Glimpses will be included of the break-up of the ice at Bloody Fall.

As silent movies have been almost entirely superseded by talkies, Mr. Finnie is anxious to have at least certain parts of the Arctic picture synchronized with voice and music. This applies especially to "The Dance of the Copper Eskimos"—a remarkable feature from an ethnographic standpoint. Such a thing has never before been filmed, and may never be again on account of the decimation of the Copper Eskimos and the substitution of ancient native customs and ceremonials by those of the white man. Diamond Jenness, of the National Museum, who spent two years among these Eskimos making a thorough study of them, has signified his willingness to assist in the sound-recording.

✠ Amongst the New Books ✠

ORDERS AND INQUIRIES ABOUT BOOKS REVIEWED HERE SHOULD BE ADDRESSED TO THE BOOK PUBLISHERS

Far Places. By James Mackintosh Bell.
Toronto: The Macmillan Company.
1931. \$3.

Dr. Bell, Vice-President of the Society, who already had to his credit several entertaining books of travel, has now brought together his impressions of other out-of-the-way parts of the world. He tells us something of New Caledonia, the Kirghiz Steppes, Albania and Jamaica, but what is of more immediate interest he describes his expeditions to Great Slave Lake and Great Bear Lake. The latter is of particular value as it deals with a remote part of Northern Canada of which comparatively little is known. Additional interest is lent to the trip to Great Bear Lake by the fact that Dr. Bell was accompanied by the present President of the Society, Dr. Camsell. They went in by the Mackenzie and Great Bear River, and returned by a new route from the south-eastern corner of Great Bear Lake, up a stream that Dr. Bell named after his companion Camsell River, and eventually to the North Arm of Great Slave Lake—and so home. In addition to the geographical interest of the book it is so filled with adventure and incident, told in Dr. Bell's admirable style, that it makes very good reading.

* * *

Wineland Voyages. By W. A. Munn.
St. Johns. 1931.

In this pamphlet Mr. Munn advances a new theory as to the location of Helluland, Markland and Vinland, and one must admit makes out a very interesting case. His theory is that both Helluland and Markland were on the Labrador coast, and that Vinland was on the shores of Pistolet Bay, in the northern part of Newfoundland.

* * *

Canada, 1931. Ottawa: Dominion Bureau of Statistics. 1931.

In this official handbook the Canadian Government has had put in very convenient form the latest information as to the Dominion's area, topography and

climate, population, natural resources, manufactures, external and internal trade, transportation and communications, banking, labour, education, etc. In an appendix is given a list of the members of the Senate and House of Commons of the new Parliament.

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Everyman's Encyclopaedia. Vols. 1 and 2.
Toronto: J. M. Dent & Sons. 1931.

This new and revised edition of a very compact and convenient Encyclopaedia brings the text up-to-date and adds a great deal of new material. The former edition was published before the Great War, and the world has travelled far and fast since it first appeared. Members of the Canadian Geographical Society will be particularly interested in the adequate way in which the Encyclopaedia deals with geographical subjects. One finds, for instance, satisfactory articles on Abyssinia, Albania, Africa, Alaska, Algeria, the Arctic and the Antarctic, Australia, the Atlantic, the Apennines, the Alaska Boundary Question, Anticosti, the Athabaska and the Assiniboine, Aberdeen, Adelaide, Antwerp, etc.; the Balkans and the Balkan War, the Baltic, Baluchistan, Bavaria, Bengal, Bohemia, Bolivia, Brazil, Behring Sea and the Behring Sea Question, Belle Isle, Barcelona, Belgrade, Berlin, Belgium, Sir George Back, Balboa, William Baffin, Baffin Island, and so forth. Altogether an excellent little work of reference.

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Africa. By L. S. Suggate. Toronto: Clarke, Irwin & Company. 1930.
\$1.75.

An excellent handbook, useful alike to the university student and general reader. It covers not only the physical and political divisions but also its economic and social development. Even such out-of-the-way places as the Seychelles Islands, Comoro and Tristan da Cunha receive adequate treatment. The book is equipped with maps, illustrations and an index.

Edward W. D. Holway. A Pioneer of the Canadian Alps. By Howard Palmer. Minneapolis: The University of Minnesota Press. 1931.

The late Dr. Holway was a many-sided man, banker, botanist, college professor and mountaineer. It is in the latter capacity that his former associate in the Canadian Rockies pays a well-deserved tribute to his memory. For 16 seasons Dr. Holway wandered and climbed about the Rockies and Selkirks, and his name will always be associated with the conquest of many of the most spectacular of their peaks.

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Turkey, Yesterday, To-day and To-morrow. By Sir Telford Waugh. London: Chapman & Hall. 1930. 18/-.

For 44 years Sir Telford Waugh made notes in his diary of the things he saw and heard as a member of the British Consular service in Turkey. From this authentic record he has drawn the material for the present excellent account of the history and present condition of that country. The chapters that deal with Turkey to-day are naturally of particular interest, because Turkey, under the influence of her very forceful and remarkable President, is undergoing a transformation more extraordinary than that of Italy and almost as amazing as that of Russia. While he carefully avoids prophesy, Sir Telford Waugh leaves the impression that he is optimistic as to the ability of the Turks, who are traditionally democratic, to work out their own destiny.

* * *

By Way of Cape Horn. By A. J. Villiers. New York: Henry Holt and Company. 1930. \$3.50.

Who is not thrilled with a good tale of the sea, well told—a yarn of wind-jammers! Here is an authentic yarn, the story of a voyage in one of the last of the full-rigged sailing ships, from Australia to England around the Horn. Mr. Villiers knows the sea, and he knows that rapidly vanishing craft the sailing ship, having gone before the mast in barques and ships from early boyhood. There is in his book the atmosphere of the sea, and the love of a sailing ship, something about it that compensates for hardship and discomfort and misery. "There is

not much that man has made" he says "that calls to all the best in him; but the sailing ship does. There is little that man has done to inspire future generations, and carry on the loveliness and sweetness of glorious and efficient beauty; the sailing ship does these things." This book ranks with that classic of the sea, "Two Years Before the Mast."

* * *

Dark Trails. By George K. Cherrie. New York: G. P. Putnam's Sons. 1930.

George Cherrie is the American naturalist and traveller who was with Theodore Roosevelt on his famous expedition down the River of Doubt in the heart of South America, and also accompanied the former President's sons in their journey over the high tableland of central Asia. In this most entertaining and informative book he tells us something of his experiences in out-of-the-way parts of South America, throwing the results of his observations into the rather novel form of chapters on narrow escapes from death, native superstitious relating to the unseen world, encounters with wild animals, and his impressions of native life and character. Finally he gives us his own story of the journey down the River of Doubt. The book is illustrated with a number of first-rate pictures.

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Snow Man. By Malcolm Waldron. Boston: Houghton Mifflin Company. 1931. \$3.00.

An interesting account of an expedition into the Barren Lands of Canada by John Hornby and Captain James C. Critchell-Bullock in 1924-25. Hornby will be remembered as the unfortunate traveller who in 1927 died of starvation with two companions on the Thelon River. One finds an occasional error in the narrative, or perhaps in Mr. Waldron's interpretation. His account of the fate of the Franklin expedition (18) is quite wrong. His description of the laugh of a loon as 'ridiculous' will not appeal to anyone who has heard it breaking the silence of a northern lake. Nor is the musk ox so exceedingly rare as he suggests. These, however, are minor faults.